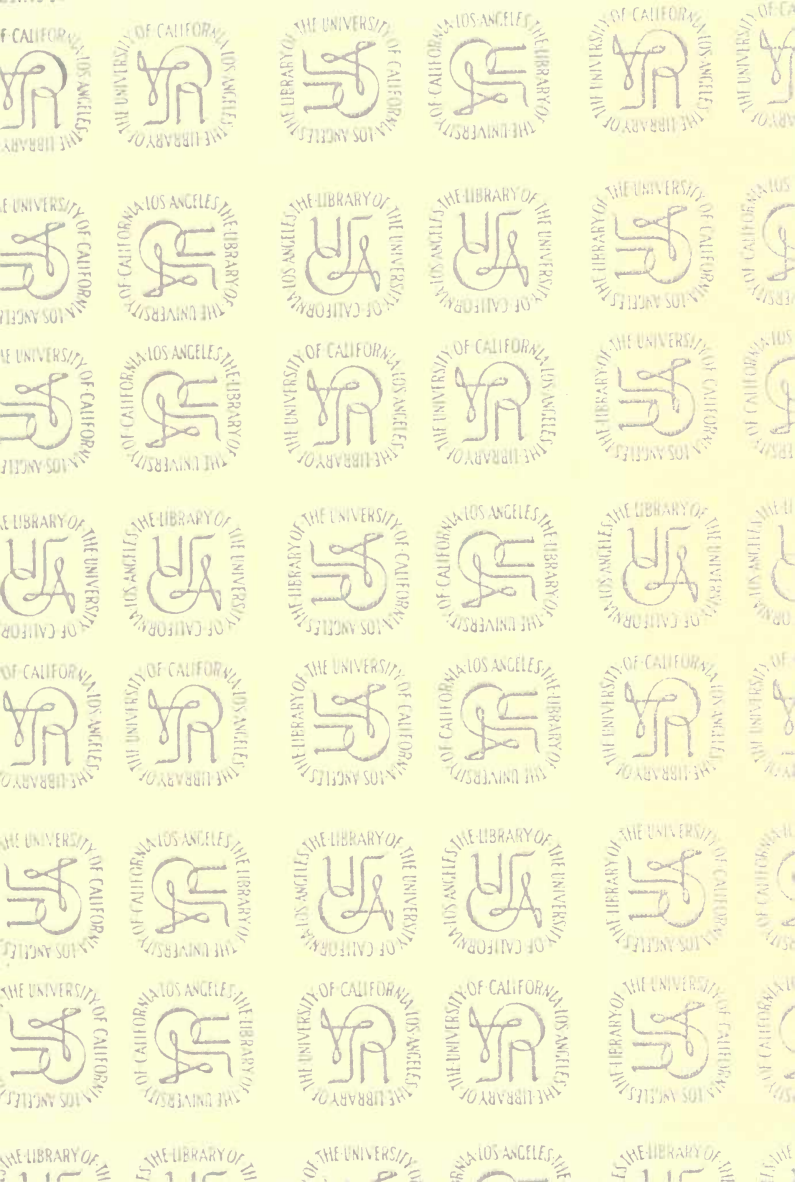


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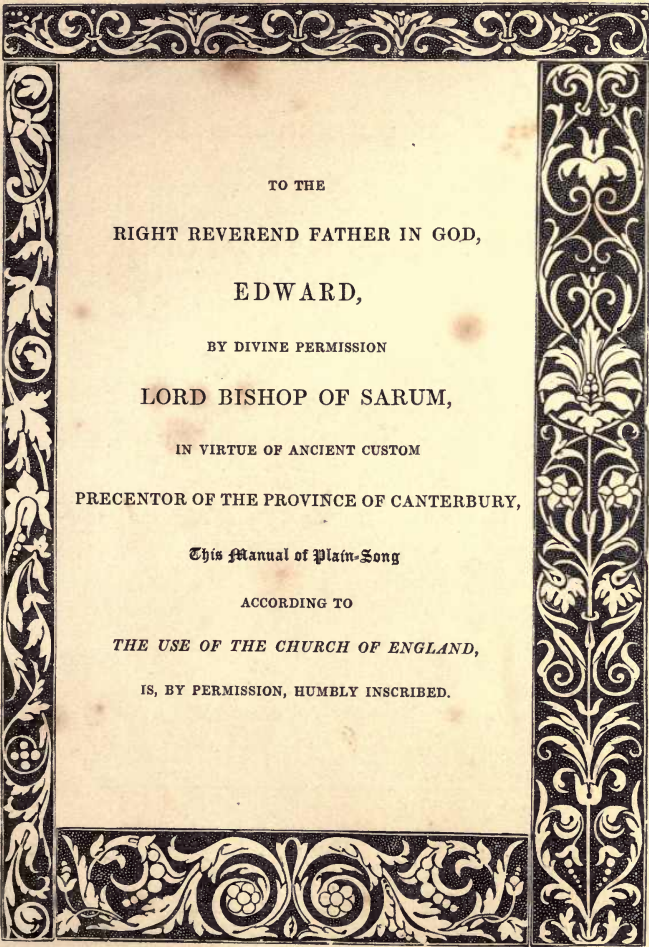
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The Order of Daily Service,
the Litany,
and Order of the
Administration of the
Holy Communion,
with PLAIN-TUNE,
according to the use of the
United Church of England and Ireland.



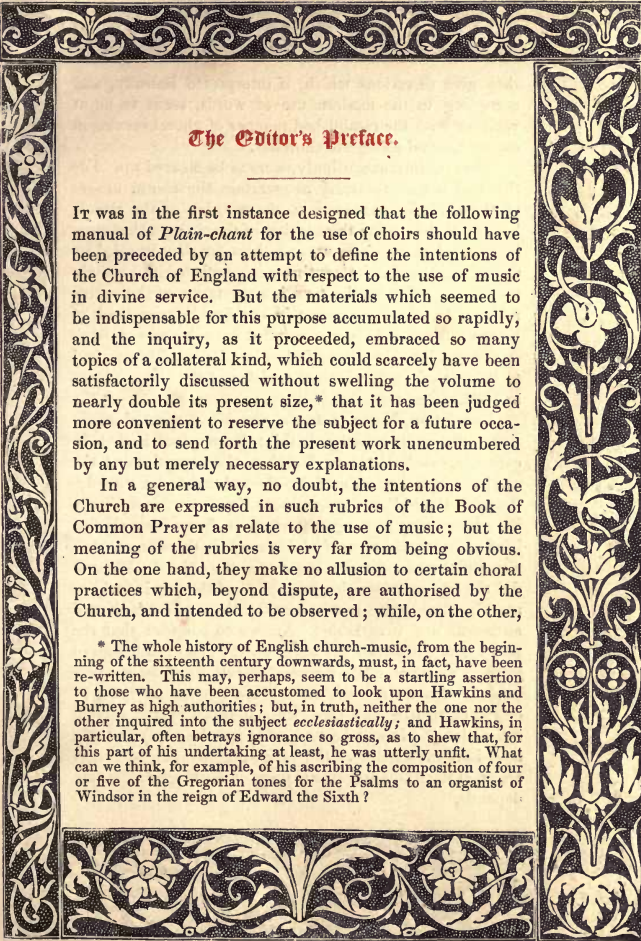
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TO THE
RIGHT REVEREND FATHER IN GOD,
EDWARD,
BY DIVINE PERMISSION
LORD BISHOP OF SARUM,
IN VIRTUE OF ANCIENT CUSTOM
PRECENTOR OF THE PROVINCE OF CANTERBURY,
This Manual of Plain-Song
ACCORDING TO
THE USE OF THE CHURCH OF ENGLAND,
IS, BY PERMISSION, HUMBL Y INSCRIBED.






The Editor's Preface.

It was in the first instance designed that the following manual of *Plain-chant* for the use of choirs should have been preceded by an attempt to define the intentions of the Church of England with respect to the use of music in divine service. But the materials which seemed to be indispensable for this purpose accumulated so rapidly, and the inquiry, as it proceeded, embraced so many topics of a collateral kind, which could scarcely have been satisfactorily discussed without swelling the volume to nearly double its present size,* that it has been judged more convenient to reserve the subject for a future occasion, and to send forth the present work unencumbered by any but merely necessary explanations.

In a general way, no doubt, the intentions of the Church are expressed in such rubrics of the Book of Common Prayer as relate to the use of music; but the meaning of the rubrics is very far from being obvious. On the one hand, they make no allusion to certain choral practices which, beyond dispute, are authorised by the Church, and intended to be observed; while, on the other,


* The whole history of English church-music, from the beginning of the sixteenth century downwards, must, in fact, have been re-written. This may, perhaps, seem to be a startling assertion to those who have been accustomed to look upon Hawkins and Burney as high authorities; but, in truth, neither the one nor the other inquired into the subject *ecclesiastically*; and Hawkins, in particular, often betrays ignorance so gross, as to shew that, for this part of his undertaking at least, he was utterly unfit. What can we think, for example, of his ascribing the composition of four or five of the Gregorian tones for the Psalms to an organist of Windsor in the reign of Edward the Sixth?




they give directions which, if interpreted literally, and according to the modern use of words, seem to be at variance with the established manner of choral service in cathedrals and collegiate churches.

These points, accordingly, were to be cleared up. For this end it was necessary to ascertain the choral usages of the Church previously to the revision of the ritual-books; to determine the bearing of the changes that were introduced on previous usage,—how far they implied its abolition, how far its continuance; and, lastly, by these means, to arrive at the true interpretation of the orders relating to the use of music in the first Service-book of Edward Sixth. This, again, must have become a fresh starting-point: the same kind of inquiry would have had to be carried on to the last revision of the Prayer-book in 1662.

In relation, however, to the purpose of these observations, the main question is this: How comes it that, in cathedrals and collegiate churches, those portions of the service which are ordered by the rubrics to be “read,” “used,” “said,” or “pronounced,” are now, and always have been, *sung*;—sung, not any how, but with a specific kind of intonation termed *plain-tune*? Is there any authority but custom for the one or for the other? Whence did the custom of singing such parts of the service originate? how came the music sung to them to be reckoned authentic and invariable? Are we to consider that the practice of cathedrals has been, for the last three hundred years, a violation of the rubrical directions of the Prayer-book? If not, does the word “say” mean to “sing?” or if not to sing any how, does it mean to use certain intonations? It will be seen, that on the reply to these questions the credit of the following manual of Plain-chant, as the authentic choral book of the English Church, depends.

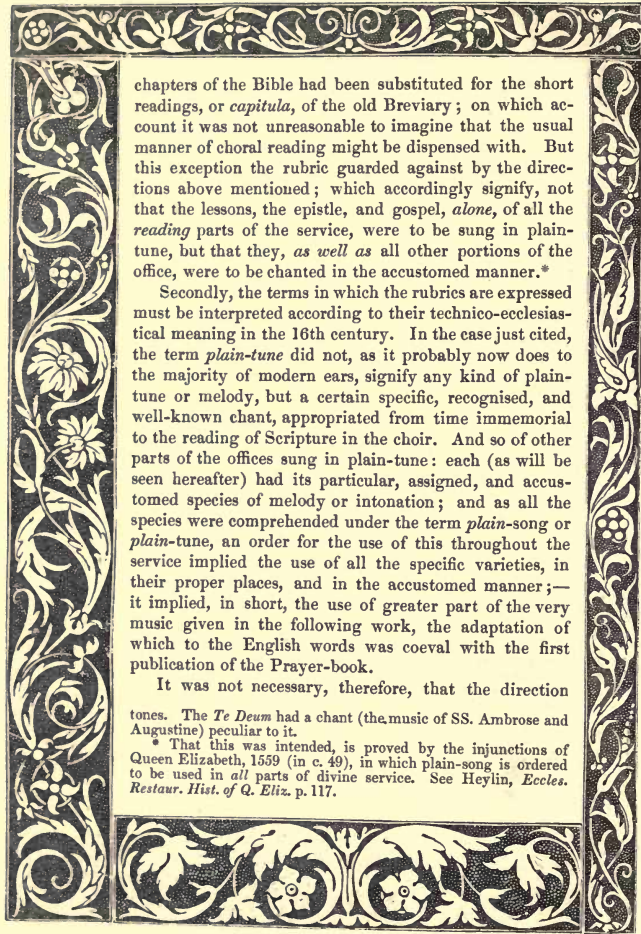




Now, without entering at large on the subject, it may be observed, in the first place, that there is an implied, as well as an expressed, meaning of the rubrics relating to music. In this, as in other matters of ecclesiastical order, ancient custom is assumed to be still in force, unless it has been set aside by special enactment. For example, we shall search in vain for a single direction, given by the Church since the Reformation, for the *antiphonal* chanting of the Psalms; yet no one ever doubted that she intended the continuance of this practice, and signified as much by the pointing of the Psalms, and by the antiphonal division of the *Gloria Patri* to be sung after each psalm. Again, in the Service-books of Edward VI., in that of Elizabeth and James I., the lessons, the epistle, and gospel, were directed to be sung *in plain-tune*, after the manner of distinct reading;* but there is apparently no order for singing the Psalms of the day, *Te Deum*, *Benedicite*, *Benedictus*, and *Jubilate*, nor, in the Evening Service, for singing *Magnificat*, *Cantate Domino*, *Nunc dimittis*, and *Deus misereatur*. All these are simply directed to "follow in order," "to be said," or "to be used and said;" and the reason is very plain:—every one knew that they were intended to be "said" or "used" after the accustomed manner, *i. e.* sung to the chants proper to the *Te Deum* and the *greater* and *lesser* Psalms.† The case of the lessons was different. Whole

* This rubric was omitted at the revision of 1662; and if one may judge by the practice of cathedrals since that time, it was possibly intended that the ancient usage was thenceforward to be discontinued. It is not certain, however—at least with respect to the epistle and gospel; for in the ordination services the office of the communion, with an appointed collect, epistle, and gospel, are directed to be *said or sung*.

† Anciently the Psalms were thus divided: the greater Psalms being those sung daily, and the hymns of the B. Virgin, Zacharias, and S. Simeon, &c.; the lesser, the Psalms appointed for the day; all of which, on ordinary occasions, were chanted to the Gregorian

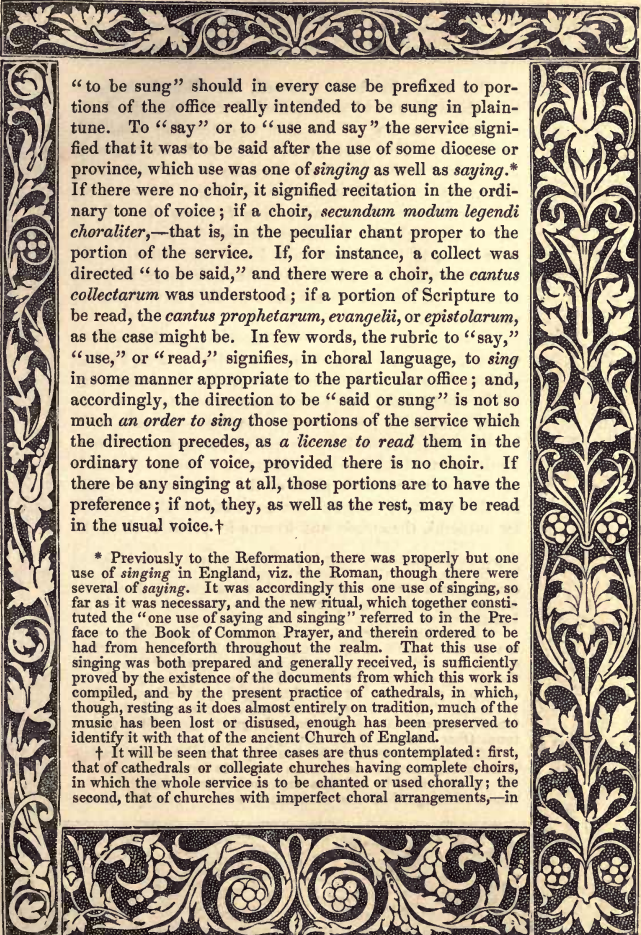


chapters of the Bible had been substituted for the short readings, or *capitula*, of the old Breviary; on which account it was not unreasonable to imagine that the usual manner of choral reading might be dispensed with. But this exception the rubric guarded against by the directions above mentioned; which accordingly signify, not that the lessons, the epistle, and gospel, *alone*, of all the *reading* parts of the service, were to be sung in plain-tune, but that they, *as well as* all other portions of the office, were to be chanted in the accustomed manner.*

Secondly, the terms in which the rubrics are expressed must be interpreted according to their technico-ecclesiastical meaning in the 16th century. In the case just cited, the term *plain-tune* did not, as it probably now does to the majority of modern ears, signify any kind of plain-tune or melody, but a certain specific, recognised, and well-known chant, appropriated from time immemorial to the reading of Scripture in the choir. And so of other parts of the offices sung in plain-tune: each (as will be seen hereafter) had its particular, assigned, and accustomed species of melody or intonation; and as all the species were comprehended under the term *plain-song* or *plain-tune*, an order for the use of this throughout the service implied the use of all the specific varieties, in their proper places, and in the accustomed manner;—it implied, in short, the use of greater part of the very music given in the following work, the adaptation of which to the English words was coeval with the first publication of the Prayer-book.

It was not necessary, therefore, that the direction tones. The *Te Deum* had a chant (the music of SS. Ambrose and Augustine) peculiar to it.

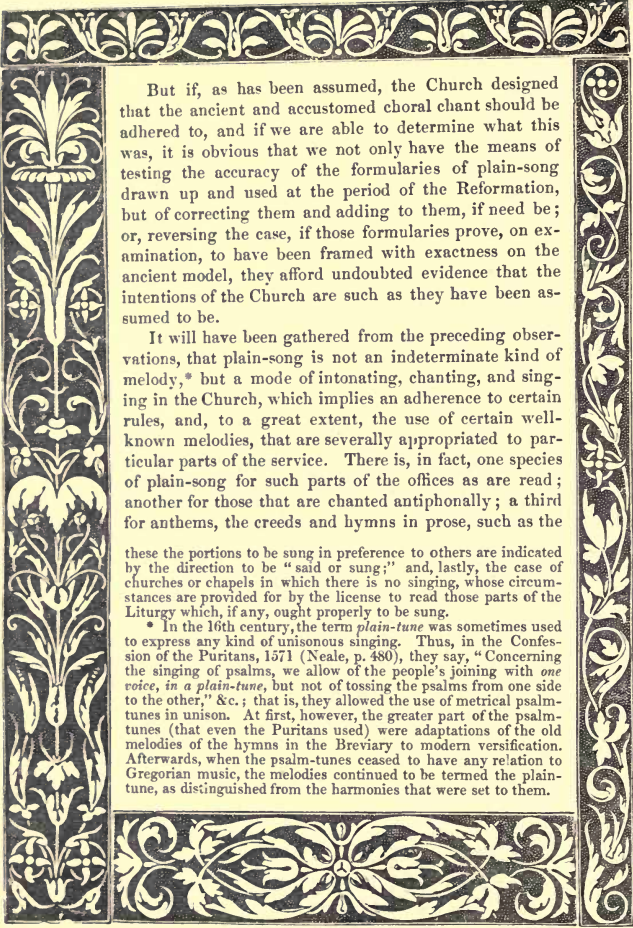
* That this was intended, is proved by the injunctions of Queen Elizabeth, 1559 (in c. 49), in which plain-song is ordered to be used in *all* parts of divine service. See Heylin, *Eccles. Restaur. Hist. of Q. Eliz.* p. 117.



“to be sung” should in every case be prefixed to portions of the office really intended to be sung in plain-tune. To “say” or to “use and say” the service signified that it was to be said after the use of some diocese or province, which use was one of *singing* as well as *saying*.* If there were no choir, it signified recitation in the ordinary tone of voice; if a choir, *secundum modum legendi choraliter*,—that is, in the peculiar chant proper to the portion of the service. If, for instance, a collect was directed “to be said,” and there were a choir, the *cantus collectarum* was understood; if a portion of Scripture to be read, the *cantus prophetarum, evangelii, or epistolarum*, as the case might be. In few words, the rubric to “say,” “use,” or “read,” signifies, in choral language, to *sing* in some manner appropriate to the particular office; and, accordingly, the direction to be “said or sung” is not so much *an order to sing* those portions of the service which the direction precedes, as *a license to read* them in the ordinary tone of voice, provided there is no choir. If there be any singing at all, those portions are to have the preference; if not, they, as well as the rest, may be read in the usual voice.†

* Previously to the Reformation, there was properly but one use of *singing* in England, viz. the Roman, though there were several of *saying*. It was accordingly this one use of singing, so far as it was necessary, and the new ritual, which together constituted the “one use of saying and singing” referred to in the Preface to the Book of Common Prayer, and therein ordered to be had from henceforth throughout the realm. That this use of singing was both prepared and generally received, is sufficiently proved by the existence of the documents from which this work is compiled, and by the present practice of cathedrals, in which, though, resting as it does almost entirely on tradition, much of the music has been lost or disused, enough has been preserved to identify it with that of the ancient Church of England.

† It will be seen that three cases are thus contemplated: first, that of cathedrals or collegiate churches having complete choirs, in which the whole service is to be chanted or used chorally; the second, that of churches with imperfect choral arrangements,—in




But if, as has been assumed, the Church designed that the ancient and accustomed choral chant should be adhered to, and if we are able to determine what this was, it is obvious that we not only have the means of testing the accuracy of the formularies of plain-song drawn up and used at the period of the Reformation, but of correcting them and adding to them, if need be; or, reversing the case, if those formularies prove, on examination, to have been framed with exactness on the ancient model, they afford undoubted evidence that the intentions of the Church are such as they have been assumed to be.

It will have been gathered from the preceding observations, that plain-song is not an indeterminate kind of melody,* but a mode of intonating, chanting, and singing in the Church, which implies an adherence to certain rules, and, to a great extent, the use of certain well-known melodies, that are severally appropriated to particular parts of the service. There is, in fact, one species of plain-song for such parts of the offices as are read; another for those that are chanted antiphonally; a third for anthems, the creeds and hymns in prose, such as the

these the portions to be sung in preference to others are indicated by the direction to be "said or sung;" and, lastly, the case of churches or chapels in which there is no singing, whose circumstances are provided for by the license to read those parts of the Liturgy which, if any, ought properly to be sung.

* In the 16th century, the term *plain-tune* was sometimes used to express any kind of unisonous singing. Thus, in the Confession of the Puritans, 1571 (Neale, p. 480), they say, "Concerning the singing of psalms, we allow of the people's joining with one voice, in a *plain-tune*, but not of tossing the psalms from one side to the other," &c.; that is, they allowed the use of metrical psalm-tunes in unison. At first, however, the greater part of the psalm-tunes (that even the Puritans used) were adaptations of the old melodies of the hymns in the Breviary to modern versification. Afterwards, when the psalm-tunes ceased to have any relation to Gregorian music, the melodies continued to be termed the *plain-tune*, as distinguished from the harmonies that were set to them.

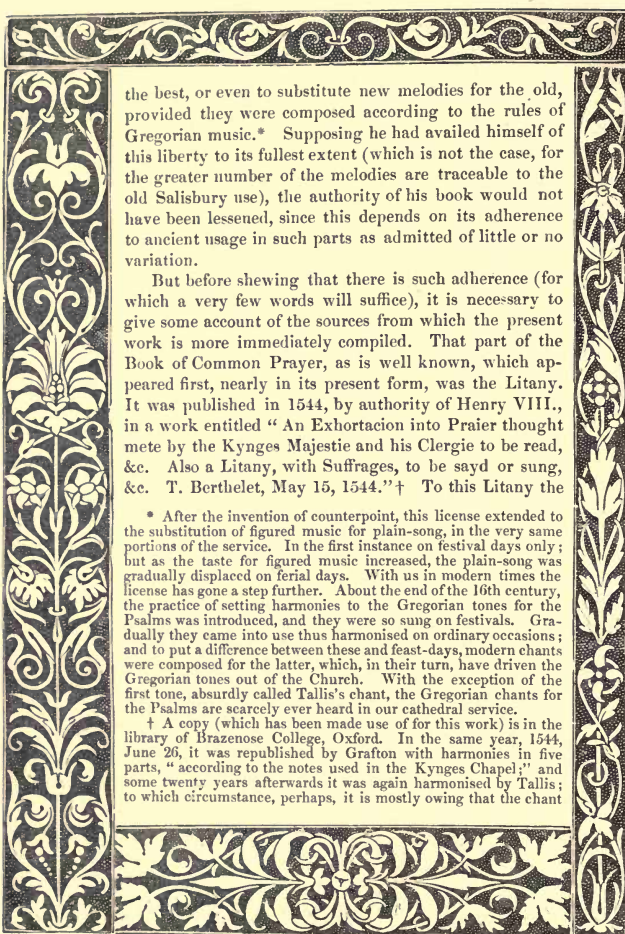


Te Deum,* Gloria in excelsis, &c.; and a fourth for metrical hymns.

The first two kinds may be termed chants or intonations, in which there is, more or less, a perpetually recurring burden; the latter two, melodies. The former differ from one another, as well in the sounds employed as in the manner of their use,—the use of the one being mainly regulated by the real punctuation and the sense of the words; that of the other, by the artificial division of the Psalms into verses and half verses. Of the one kind of intonation there are five principal sorts; of the other, eight,—or, if the chants for litanies be included under the second kind, several more. Each kind, also, admits of being varied under certain restrictions.

The third and fourth species of plain-song are characterised by the want of the continually recurring endings peculiar to the intonated manner of reading and chanting,—being, in fact, airs or melodies that follow the course of the words, whether in prose or verse, and which are accordingly sung to those words only. Some of these melodies are of great antiquity; as, for example, that of the Te Deum, attributed to SS. Ambrose and Augustine; but it has been the custom of the Church to allow composers of every successive age to exercise their skill on the parts of her offices to which these two kinds of plain-song are appropriated; and this license must be understood to apply to the melodies in the following work. If there be some difficulty now in identifying all of them with their ancient prototypes, it must be borne in mind that the compiler was at liberty, according to the practice of his time, to choose, out of the many that were extant in choral-books, those which seemed to him

* Originally the Te Deum was not chanted antiphonally, that is, verse about by each side of the choir.



the best, or even to substitute new melodies for the old, provided they were composed according to the rules of Gregorian music.* Supposing he had availed himself of this liberty to its fullest extent (which is not the case, for the greater number of the melodies are traceable to the old Salisbury use), the authority of his book would not have been lessened, since this depends on its adherence to ancient usage in such parts as admitted of little or no variation.

But before shewing that there is such adherence (for which a very few words will suffice), it is necessary to give some account of the sources from which the present work is more immediately compiled. That part of the Book of Common Prayer, as is well known, which appeared first, nearly in its present form, was the Litany. It was published in 1544, by authority of Henry VIII., in a work entitled "An Exhortacion into Praier thought mete by the Kynges Majestie and his Clergie to be read, &c. Also a Litany, with Suffrages, to be sayd or sung, &c. T. Berthelet, May 15, 1544."† To this Litany the

* After the invention of counterpoint, this license extended to the substitution of figured music for plain-song, in the very same portions of the service. In the first instance on festival days only; but as the taste for figured music increased, the plain-song was gradually displaced on ferial days. With us in modern times the license has gone a step further. About the end of the 16th century, the practice of setting harmonies to the Gregorian tones for the Psalms was introduced, and they were so sung on festivals. Gradually they came into use thus harmonised on ordinary occasions; and to put a difference between these and feast-days, modern chants were composed for the latter, which, in their turn, have driven the Gregorian tones out of the Church. With the exception of the first tone, absurdly called Tallis's chant, the Gregorian chants for the Psalms are scarcely ever heard in our cathedral service.

† A copy (which has been made use of for this work) is in the library of Brazenose College, Oxford. In the same year, 1544, June 26, it was republished by Grafton with harmonies in five parts, "according to the notes used in the Kynges Chapel;" and some twenty years afterwards it was again harmonised by Tallis; to which circumstance, perhaps, it is mostly owing that the chant

music given in the following work, and which is still sung note for note in our cathedrals, was set.*

In 1550, shortly after the issue of the first Service-book of Edward VI., a manual of plain-tune for the performance of matins, even-song, the office of the Holy Communion, and the Burial of the Dead, was compiled and published by John Marbeck, for the use of the Chapel Royal;† and this, with the Litany already known

to the Litany has been used in a more entire and unmutilated state down to these days than any other part of the plain-song. That the Litany was both translated and set to plain-chant by Archbishop Cranmer is very probable; but it is not certain, as Burney concludes from a letter in the State-Paper Office, given by Collier (*Eccl. Hist.* vol. ii. p. 206). The letter, in fact, is dated a year after the Litany in question was published, and refers to it as being already set forth in English with *notes*; which notes, or similar ones, Cranmer recommends for the new procession which, at the request of the king, he had prepared, and to which, by way of experiment, he had adapted the old music. This new procession was possibly an altered translation of some of those included under the head of processions "pro variis necessitatibus publicis;" and, as such, was only complementary to and to be used along with the Litany already published. Whatever it was, Strype says he was unable to discover a copy of it. *Mem. of Cran.* b. i. c. xxix.

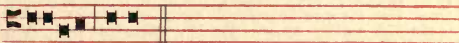
* The following collation of the Latin and English use will shew from what source the music of this Litany was derived:



Pater de cælis Deus, miserere nobis.




O God the Father, of heaven, have mercy upon us,



miserable sinners.

† The title of the work was "The Book of Common Praier noted." "In this booke is conteyned so much of the order of




and received, and the Gregorian tones for the Psalms,* constituted a complete *Antiphonarium* for the reformed Liturgy. It is not very easy now to discover the precise extent to which the manual of Edward VI. was used in cathedral-service during the 16th and earlier half of the 17th century; but its adoption on the whole, as the authentic choral-book of the Church, so far as the altera-

Common Praier as is to be song in churches." Grafton, 1550. *Cum privilegio, &c.*

Burney calls Marbeck organist of Windsor; but Strype says (on what authority it does not appear) that when his Prayer-book was published, Marbeck belonged to the Chapel Royal. At all events, it appears that his book was for the use of the Chapel Royal, and, if so, intended for adoption in all choral establishments throughout the kingdom.

Dr. Burney properly remarks, that in England, on the substitution of the regal for the papal authority in matters ecclesiastical, the Chapel Royal became the model for all other English churches, in the same sense as the Papal Chapel had formerly been; and this fact will account for the immediate and general adoption of the *use* established in the King's Chapel, in the absence of any positive injunction to that effect. Besides, there was nothing, or comparatively nothing, new in the music; no change was intended farther than the adaptation to English words rendered necessary. Marbeck's work was intended to facilitate this adaptation; an injunction to use it, therefore, would have been superfluous.

* Marbeck, it is probable, thought it unnecessary to print the whole of the Gregorian tones for the Psalms, for the same reason that he omitted the Litany—they were already too well known to require republication, and no difficulty could occur in their adaptation to the English words. But that they were intended to form part of the received plain-song is sufficiently apparent from his having set one to each of the greater Psalms. As a matter of fact, down to the beginning of the last century, they were always employed in the choral chanting of Psalms. Thus, in Playford's "Introduction to the Skill of Music," edit. 1702, an arrangement of the tones for the Psalms of every day in the week is given as the established and customary practice of cathedrals at that time. That the same arrangement was in use in the earlier half of the 17th century, we have the testimony of Edward Lowe, who, in his "Short Directions for the Performance of Cathedral Service," 2d edit. 1664, has printed the whole of the tones, with nearly all their "endings," according to the Roman Antiphonarium; and as, he says, they were sung in the Cathedral of Salisbury, where he had been a chorister, before the Rebellion.



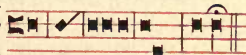
tions of the service permitted, is placed beyond any doubt. The whole of the music may never have been generally used,—some of it, perhaps, not at all, owing partly to the changes made in the Prayer-book at the revisions of 1552 and 1559, and partly to the growing taste for figured music, and the tacit allowance of its substitution for plain-song; but it is quite certain that, so far as plain-chant has been retained, even down to the present time, it has been sung, with more or less accuracy, from the formulary set forth under the patronage of Edward VI.

Now, analysing the music in Marbeck's publication, we find it to consist of three out of the four kinds of plain-song which have been described. There are, first, the reading intonations; secondly, the Gregorian chants for Psalms; and, thirdly, the melodies of anthems, the creeds, &c. The exclusion of metrical hymns from the reformed Liturgy abolished the use of the fourth kind.

The plain-song for reading, which is described by old writers under the name of *ecclesiastical accent*,* is of two kinds,—one for reading prayers, termed *cantus collectarum*, and which is monotonous† throughout; the other for reading Scripture, which, by being slightly

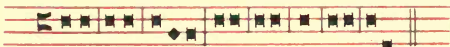
* "Neither have the grammarians cause to be angry, if they find here any thing contrary to their laws. For we go not about to handle the *grammatical accent*, which Priscian and others have thoroughly taught, but the *ecclesiastical*." *Andreas Ornithoparcus his Micrologus*, translated by Douland. Lond. 1609, p. 70. See also the *Opus Aureum de Musica Gregor. et figurata*. Col. 1501; *Tetrachordon Musices J. Cochlei*, Norimb. 1511. It is unnecessary, however, to multiply authorities for the statements in the text, which are to be found in every old writer on the subject.

† *Ejus accentus planus est semperque ejusdem quasi notæ.* *Tet. Mus.* lib. iii. c. x. This was the usual practice; but in the Sarum use there was sometimes the fall of a perfect fifth, *i. e.* the grave accent, used on the last syllable of the word preceding the Amen, thus:



Per, &c. filium tuum. Amen.

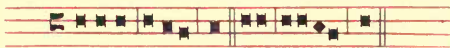
varied, was formerly termed either *cantus prophetarum*, *epistolarum*, or *evangelii*. The general rules, however, for reading Scripture were as follow. A comma or colon was intonated by the fall of a minor third from the key-note* on the ultimate or penultimate and ultimate syllables of the clause; a period, by the fall of a perfect fifth on the same syllable or syllables,† thus :



Parce mihi, Domine : nihil enim sunt dies mei.

The former of these was termed the *accentus medius*; the latter, *gravis*.

If the clause or sentence ends with a monosyllable, the two following intonations are severally substituted :



Dominus locutus est, Ego exaudiam vos.

Of which the one was termed *accentus moderatus*; the other, *acutus*. The moderate accent was also termed *interrogative*, and used at the end of sentences in which a question is asked. It was, besides, frequently employed with and in lieu of the medial accent at the end of short sentences, such as the suffrages in morning and evening prayer; of which, though each be complete according to the punctuation, yet, as the subsequent response is always understood, the sense is carried on, and the whole intonated as if members only of one sentence.

Lastly, in addition to these final reading intonations,

* The term *key-note* must be here understood to signify the pitch of voice at which all but the accented syllables are sung, and which was sometimes changed at the commencement of any new portion of the service.

† These rules respecting the syllables, of course apply to the Latin: for English a somewhat different arrangement is necessary.

a leading note, commencing a minor third below the key, was anciently in use, thus :



Dominus vobiscum.

It will be seen that these rules were observed by Marbeck in the preparation of his manual. The collects and prayers are intoned in the manner described ; and in other parts there are plain indications that his observance of the rules was not a matter of accident. In the following instance, where his notation varies from the Salisbury use, the variation is precisely that which the rules dictate :

SARUM USE.*


Two staves of music. The first staff contains the Latin text 'Ostende nobis, Domine, misericordiam tuam,' with square notes. The second staff contains the Latin text 'Et salutare tuum da nobis.' with square notes. The notation uses square notes on a four-line staff with a key signature of one flat.

REFORMED USE.

Two staves of music. The first staff contains the English text 'O Lord, shew thy mercy upon us,' with square notes. The second staff contains the English text 'And grant us thy salvation.' with square notes. The notation uses square notes on a four-line staff with a key signature of one flat.

Both sentences in the Latin, it will be observed, end with a word of two syllables, and each accordingly receives the medial accent. In the English suffrages one sentence ends with a monosyllable, the other with a word of three syllables ; and hence, to the one the moderate accent is assigned, to the other the medial.

* Manual, edit. 1543, fol. 4.




Throughout the remainder of the suffrages the same rule is observed: those sentences that end with a monosyllable receiving the moderate accent; those ending with a word of two or more syllables, the medial.*

Respecting the other two kinds of plain-song in Marbeck's work little need be said. A reason has already been assigned for his omission of some of the Gregorian chants for the Psalms; but the fact that he has set one to each of the greater Psalms is sufficient to indicate that the whole were to be used both for those and for the lesser Psalms, as the occasion required. In adapting the remainder of the music, he seems to have followed the practice of his time. Some of the melodies are easily traceable to their originals, from which they only vary where the syllabic arrangement of the English words requires it; others are partially copied from the old ritual-books, the principal *phrases* only being preserved. Of the former kind are the *Te Deum*, the music of which is that by St. Ambrose; † the *Alleluia* (the Lord's name be praised); the *Kyrie of the Communion*; ‡ and the *Lord's*

* In the following work an error occurs at the versicle, "O God, make clean our hearts within us," to which the medial accent is assigned. It ought to have been the moderate; in proof of which the reader is referred to the tenor part of Tallis's harmonised responses, where the true intonation is preserved. For the reference, however, an old copy must be employed. In nearly all recent publications containing these responses, the editors, fancying themselves able to improve Tallis's composition, have, in their ignorance, altered the plain-chant. It is necessary to observe, nevertheless, that the rules were not always strictly adhered to even in the old ritual.

† A collation of four copies of the Ambrosian Music to the *Te Deum* has been made by Stafford Smith, in his *Musica Antiqua*; from which it will be found that of these Marbeck's version (though the number of notes is greatly reduced) is, on the whole, the nearest to the most ancient copy known, viz. that published by Meibomius (*Antiq. Mus. Auctores*. Elzev. 1652). The Ambrosian *Te Deum* in the Roman Processional (edit. 1827) is, in many parts, note for note the same as Marbeck's version.

‡ The *Kyrie* given by Marbeck will be found in the *Sarum*



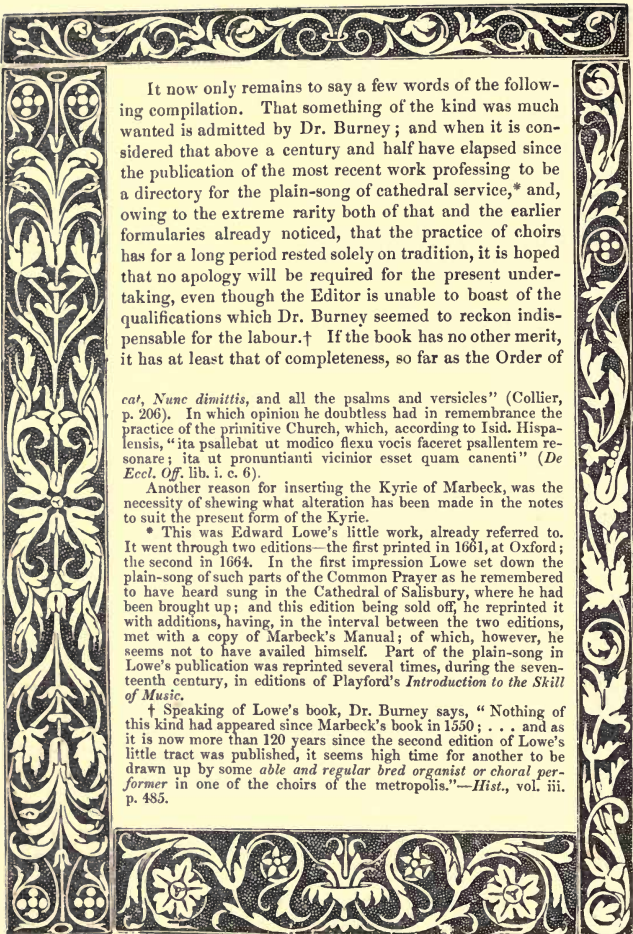
Prayer in the post Communion. Of the latter are the Nicene Creed, the Gloria in excelsis (both of which seem to be only slightly altered from old melodies), and the offertory sentences.

Manual (in *Missa pro defunctis*), edit. 1543. The two are here given in juxta-position, as a specimen of his adaptation.



The great object of Marbeck, in adapting the old music, seems to have been the preservation of the leading character of the melody, and its simplification. Throughout his whole work there is scarcely an instance of more than one note set to a syllable; and this, it is extremely probable, was the result of the known wishes of Archbishop Cranmer, who not only went the length of desiring the banishment of figured music from the Church,* but the simplification of the plain-song in such sort that it should be "clarus et aptus ut ad auditorum omnia sensum et intelligentiam proveniant" (*Reformatio Legum*, de Div. Off. cap. 5); or, as he expressed it in the letter before noticed, "In my opinion, the note that shall be made thereunto (*i.e.* to the procession he had composed) would not be full of notes, but, as near as may be, for every syllable a note, so that it may be sung distinctly and devoutly; as be in the matins and even-song, *Venite*, the hymns *Te Deum*, *Benedictus*, *Magnif-*

* *Vibratam illam et operosam musicam, quæ figurata dicitur, auferri placet.*



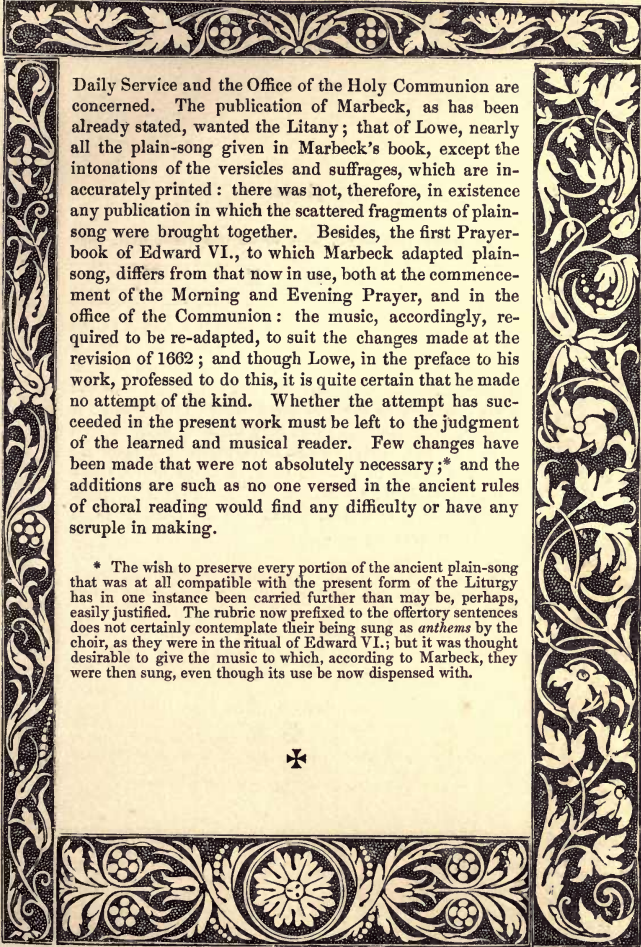
It now only remains to say a few words of the following compilation. That something of the kind was much wanted is admitted by Dr. Burney; and when it is considered that above a century and half have elapsed since the publication of the most recent work professing to be a directory for the plain-song of cathedral service,* and, owing to the extreme rarity both of that and the earlier formularies already noticed, that the practice of choirs has for a long period rested solely on tradition, it is hoped that no apology will be required for the present undertaking, even though the Editor is unable to boast of the qualifications which Dr. Burney seemed to reckon indispensable for the labour.† If the book has no other merit, it has at least that of completeness, so far as the Order of

cat, Nunc dimittis, and all the psalms and versicles" (Collier, p. 206). In which opinion he doubtless had in remembrance the practice of the primitive Church, which, according to Isid. Hispalensis, "ita psallebat ut modico flexu vocis faceret psallentem resonare; ita ut pronuntianti vicinior esset quam canenti" (*De Eccl. Off. lib. i. c. 6*).

Another reason for inserting the Kyrie of Marbeck, was the necessity of shewing what alteration has been made in the notes to suit the present form of the Kyrie.

* This was Edward Lowe's little work, already referred to. It went through two editions—the first printed in 1661, at Oxford; the second in 1664. In the first impression Lowe set down the plain-song of such parts of the Common Prayer as he remembered to have heard sung in the Cathedral of Salisbury, where he had been brought up; and this edition being sold off, he reprinted it with additions, having, in the interval between the two editions, met with a copy of Marbeck's Manual; of which, however, he seems not to have availed himself. Part of the plain-song in Lowe's publication was reprinted several times, during the seventeenth century, in editions of Playford's *Introduction to the Skill of Music*.

† Speaking of Lowe's book, Dr. Burney says, "Nothing of this kind had appeared since Marbeck's book in 1550; . . . and as it is now more than 120 years since the second edition of Lowe's little tract was published, it seems high time for another to be drawn up by some *able and regular bred organist or choral performer* in one of the choirs of the metropolis."—*Hist.*, vol. iii. p. 485.



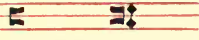
Daily Service and the Office of the Holy Communion are concerned. The publication of Marbeck, as has been already stated, wanted the Litany; that of Lowe, nearly all the plain-song given in Marbeck's book, except the intonations of the versicles and suffrages, which are inaccurately printed: there was not, therefore, in existence any publication in which the scattered fragments of plain-song were brought together. Besides, the first Prayer-book of Edward VI., to which Marbeck adapted plain-song, differs from that now in use, both at the commencement of the Morning and Evening Prayer, and in the office of the Communion: the music, accordingly, required to be re-adapted, to suit the changes made at the revision of 1662; and though Lowe, in the preface to his work, professed to do this, it is quite certain that he made no attempt of the kind. Whether the attempt has succeeded in the present work must be left to the judgment of the learned and musical reader. Few changes have been made that were not absolutely necessary;* and the additions are such as no one versed in the ancient rules of choral reading would find any difficulty or have any scruple in making.

* The wish to preserve every portion of the ancient plain-song that was at all compatible with the present form of the Liturgy has in one instance been carried further than may be, perhaps, easily justified. The rubric now prefixed to the offertory sentences does not certainly contemplate their being sung as *anthems* by the choir, as they were in the ritual of Edward VI.; but it was thought desirable to give the music to which, according to Marbeck, they were then sung, even though its use be now dispensed with.



Note.

IN using this work, it is to be observed, first, that though the music is set in the tenor and bass clefs—which



are severally thus marked— any pitch of voice for the C or F most convenient to the singer may be used, so that the relation of the notes is properly preserved;* secondly, that, except the sign \flat is placed immediately after the clef (in which case the notes occurring on that line are flattened throughout), it must be understood to affect only the note before which it occurs; and, lastly, though three varieties of notes are used, answering in modern notation to the breve, semi-breve, and minim, the length of the sounds is intended to follow, as near as may be, that of the syllables when read in the ordinary manner.

* These clefs are placed on different lines for the convenience of bringing all the notes within the usual Gregorian staff of four lines.

WILLIAM DYCE.





The

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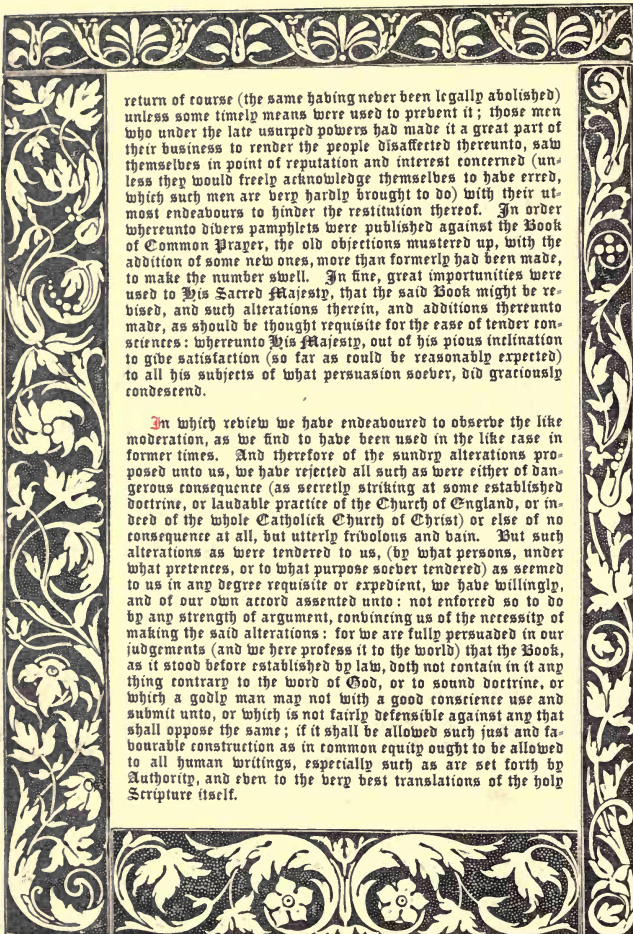




The Preface.

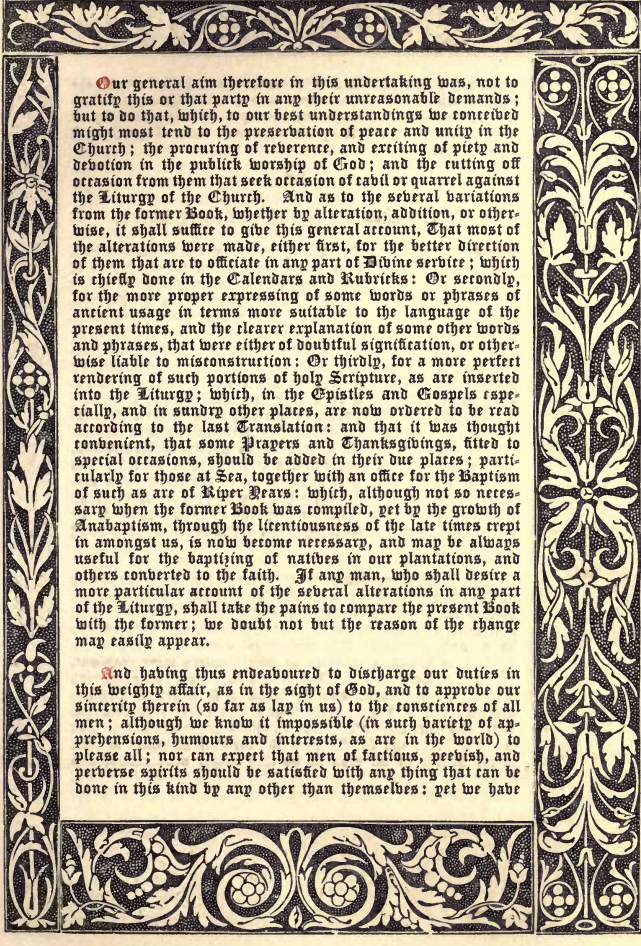
IT hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgg, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things abisididly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils that were intended to be remedied by such change: So on the other side, the particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of severall Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respectibe times were thought convenient: yet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

What undue means, and for what mischievous purposes the use of the Liturgg (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy restoration, it seemed probable, that, amongst other things, the use of the Liturgg would also




return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us, (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations: for we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.



Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which, to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cabil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the better direction of them that are to officiate in any part of Divine service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of River Bears: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: yet we have




good hope, that what is here presented, and hath been by the Conventions of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.




Concerning the Service of the Church.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected by planting in uncertain stories, and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals; that commonly, when any Book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the Book of Isaiah was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun, and never read through. After like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of England these many years hath been read in Latin to the






people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood: wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm: some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one use.



And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practise of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quiering and appeasing of the same: so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.



THOUGH it be appointed, that all things shall be read and sung in the Church in the English Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.


And all Priests and Deacons are to say daily the Morning and Evening Prayer privately or openly, not being let by sickness, or some other urgent cause.

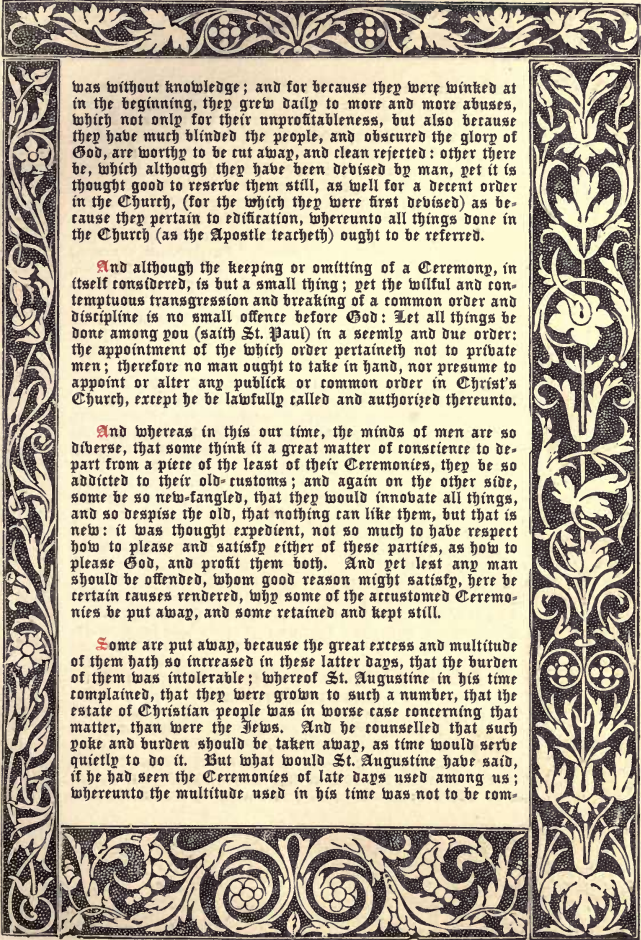
And the Curate that ministereth in every Parish-church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.



Of CEREMONIES, why some be abolished, and some retained.

UF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as






was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God: Let all things be done among you (saith St. Paul) in a seemly and due order: the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto.


And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old-customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such pike and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be com-



pared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound, and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of Moses' Law was,) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewrapping of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangledness, which (as much as may be with true setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as others have been. And in these our doings we condemn no



other nations, nor prescribe any thing but to our own people only: for we think it convenient that every country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries.



C The Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas January, March, May, July, August, October, and December have one-and-thirty days apiece; It is ordered, that the same Psalm shall be read the last day of the said months, which were read the day before: so that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.



C The Order how the rest of holy Scripture is appointed to be read.

The Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.



C Proper Lessons

To be read at Morning and Evening Prayer, on
the Sundays and other Holy-Days throughout
the Year.

C Lessons Proper for Sundays.

Sundays of Advent.	<i>Mattins.</i>	<i>Even- song.</i>	LENT.	<i>Mattins</i>	<i>Even- song.</i>
1 —	Isaiah 1	Isaiah 2	Sunday 1	Gen. 19 (tov. 30)	Gen. 22
2 —	5	24	2 —	27	34
3 —	25	26	3 —	39	42
4 —	30	32	4 —	43	45
			5 —	Exod. 3	Exod. 5
			6 —		
			1 Lesson.	9	10
			2 Lesson.	Matt. 26	Heb. 5 (to v. 11)
			Easter- Day.		
			1 Lesson.	Ex. 12	Ex. 14
			2 Lesson.	Rom. 6	Acts 2 (v. 22)
			Sundays after Easter.		
			1 —	Num. 16	Num. 22
			2 —	23, 24	25
			3 —	Deut. 4	Deut. 5
			4 —	6	7
			5 —	8	9
			Sunday after Ascension Day.		
				12	13
Sundays after Christmas.					
1 —	37	38			
2 —	41	43			
Sundays after the Epiphany.					
1 —	44	46			
2 —	51	53			
3 —	55	56			
4 —	57	58			
5 —	59	64			
6 —	65	66			
Septuag- esima.	Gen. 1	Gen. 2			
Sexages- ima.		3			
Quinquag- esima.	9 to v. 20	12			

C Lessons Proper for Sundays.

White-Sunday.	<i>Mattins.</i>	<i>Even-song.</i>	Sundays after Trinity.	<i>Mattins.</i>	<i>Even-song.</i>
1 Lesson.	Deut. 16 (to v. 18)	Isa. 11	9 —	1 King 18	1 King 19
2 Lesson.	Acts 10 (v. 34)	Acts 19 (to v. 21)	10 —	21 —	22 —
Trinity-Sunday.			11 —	2 King 5	2 King 9
1 Lesson.	Gen. 1	Gen. 18	12 —	10 —	18 —
2 Lesson.	Matt. 3	1 John 5	13 —	19 —	23 —
Sundays after Trinity.			14 —	Jerem. 5	Jer. 22
1 —	Josh. 10	Josh. 23	15 —	35 —	36 —
2 —	Judg. 4	Judg. 5	16 —	Ezek. 2	Ez. 13
3 —	1 Sam. 2	1 Sam. 3	17 —	14 —	18 —
4 —	12 —	13 —	18 —	20 —	24 —
5 —	15 —	17 —	19 —	Dan. 3	Dan. 6
6 —	2 Sam. 12	2 Sam. 19	20 —	Joel 2	Mic. 6
7 —	21 —	24 —	21 —	Hab. 2	Prov. 1
8 —	1 King 13	1 King 17	22 —	Prov. 2	3 —
			23 —	11 —	12 —
			24 —	13 —	14 —
			25 —	15 —	16 —
			26 —	17 —	19 —

C Lessons Proper for Holy-days.

	<i>Mattins.</i>	<i>Even-song.</i>		<i>Mattins.</i>	<i>Even-song.</i>
S. Andrew.	Prov. 20	Prov. 21	S. Stephen.		
S. Thomas the Apostle.	— 23	— 24	1 Lesson.	Prov. 28	Eccles. 4
Birth of Christ.			2 Lesson.	Acts 6 v 8 & ch. 7 to v. 30	Acts 7 v. (30 to v. 55)
1 Lesson.	Isa. 9 to (v. 8)	Is. 7 v. 10 (to v. 17)	S. John.		
2 Lesson.	Lu. 2 to (v. 15)	Tit. 3 v. 4 (to v. 9)	1 Lesson.	Eccles. 5	Eccles. 6
			2 Lesson.	Rev. 1	Rev. 22
			Innocents' Day.	Jer. 31	Wisd. 1
				(to v. 18)	

C Lessons Proper for Holy-days.

<i>Circumcis.</i>	<i>Mattins.</i>	<i>Even- song.</i>	<i>Easter- Even.</i>	<i>Mattins.</i>	<i>Even- song.</i>
1 Lesson.	Gen. 17	Deut. 10 (v. 12)	1 Lesson.	Zech. 9	Ex. 13
2 Lesson.	Rom. 2	Colos. 2	2 Lesson.	Luke 23 (v. 50)	Heb. 4
Epiphany.			Monday in Easter- Week.		
1 Lesson.	Isa. 60	Isa. 49	1 Lesson.	Ex. 16	Ex. 17
2 Lesson.	Lu. 3 to (v. 23)	John 2 (to v. 12)	2 Lesson.	Matt. 28	Acts 3
Conver. of S. Paul.			Tuesday in Easter- Week.		
1 Lesson.	Wisd. 5	Wisd. 6	1 Lesson.	Ex. 20	Ex. 32
2 Lesson.	Acts 22 (to v. 22)	Acts 26	2 Lesson.	Luke 24 (to v. 13)	1 Cor. 15
Purific. of the Virgin Mary.	Wisd. 9	Wisd 12	S. Mark.	Ecclus 4	Ecclus 5
S. Matthias	— 19	Ecclus 1	S. Philip and S. James.	— 7	— 9
Annunc. of our Lady.	Ecclus 2	— 3	1 Lesson.	John 1	
Wednes- day before Easter.			2 Lesson.	(v. 43)	
1 Lesson.	Hos. 13	Hos. 14	Ascension- day.		
2 Lesson.	John 11 (v. 45)		1 Lesson.	Deut. 10	2 King 2
Thurs- day before Easter.			2 Lesson.	Luke 24 (v. 44)	Eph. 4 (to v. 17)
1 Lesson.	Dan. 9	Jer. 31	Monday in Whitsun- Week.		
2 Lesson.	John 13		1 Lesson.	Gen. 11 (to v. 10)	Num. 11 (v. 16 to v. 30)
Good Friday.	(to v. 20)		2 Lesson.	1 Cor. 12	1 Cor. 14 (to v. 26)
1 Lesson.	Gen. 22	Isa. 53			
2 Lesson.	John 18	1 Pet. 2			

C Lessons Proper for Holy-days.

Tuesday in Whitsun- Week.	<i>Mattins.</i>	<i>Even- song.</i>		<i>Mattins.</i>	<i>Even- song.</i>
1 Lesson.	1 Sam. 19 (v. 18)	Deut. 30	S. James.	Ecclus 21	Ecclus 22
2 Lesson.	1 Thes. 5 (v. 12 to v. 24.)	1 John 4 (to v. 14)	S. Barthol.	— 24	— 29
S. Barna- bas.			S. Matthew	— 35	— 38
1 Lesson.	Ecclus 10	Ecclus 12	S. Michael.		(v. 5)
2 Lesson.	Acts 14	Acts 15 (to v. 36)	1 Lesson.	Gen. 32	Dan. 10
S. John Baptist.			2 Lesson.	Acts 12 (to v. 20)	Jude v. 6 (to v. 16)
1 Lesson.	Mal. 3	Mal. 4	S. Luke.	Ecclus 51	Job 1
2 Lesson.	Matt. 3 (to v. 13)	Matt. 14	S. Simon & S. Jude.	Job 24, 25	— 42
S. Peter.			All Saints.		
1 Lesson.	Ecclus 15	Ecclus 19	1 Lesson.	Wisd. 3 (to v. 10)	Wisd. 5 (to v. 17)
2 Lesson.	Acts 3	Acts 4	2 Lesson.	Heb. 11 v. (33. & ch. 12 to v. 7)	Rev. 19 (to v. 17)

C Proper Psalms on certain Days.

	<i>Mattins</i>	<i>Even- song.</i>		<i>Mattins.</i>	<i>Even- song.</i>
Christmas Day.	19, 45, 85	89, 110, 132	Easter- Day.	2, 57, 111	113, 114, 118
Ash-Wed- nesday.	6, 32, 38	102, 130, 143	Ascension- Day.	8, 15, 21	24, 47, 108
Good Friday.	22, 40, 54	69, 88	Whit- Sunday.	48, 68	104, 145

C The Calendar ; with the Table of Lessons.

JANUARY hath XXXI Days.

		MORNING.		EVENING.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Circumcision.			
2	b	Gen. 1	Matt. 1	Gen. 2	Rom. 1
3	c	3	2	4	2
4	d	5	3	6	3
5	e	7	4	8	4
6	f	Epiphany.			
7	g	9	5	12	5
8	A	Lucian, P. & M.			
9	b	13	6	14	6
10	c	15	7	16	7
11	d	17	8	18	8
12	e	19	9	20	9
13	f	21	10	22	10
14	g	Hilary, Bishop.			
15	A	23	11	24	11
16	b	25	12	26	12
17	c	27	13	28	13
18	d	29	14	30	14
19	e	31	15	32	15
20	f	Prisca, V. & M.			
21	g	33	16	34	16
22	A	35	17	37	1 Cor. 1
23	b	Fabian, Bishop.			
24	c	38	18	39	2
25	d	Agnes, V. & M.			
26	e	40	19	41	3
27	f	Vincent, Mart.			
28	g	42	20	43	4
29	A	44	21	45	5
30	b	46	22	47	6
31	c	Conb. of S. Paul.			
		48	23	49	7
		50	24	Exod. 1	8
		Exod. 2		3	9
		4	26	5	10
		King Charles, Martyr.			
		6 to v. 14	27	7	11
		8	28	9	12

The Calendar ; with the Table of Lessons.

FEBRUARY hath XXVIII Days.

And in every Leap-Year XXIX Days.

		MORNING.		EVENING.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Fast.		Ex. 10	Mark 1
2	e	Purif. of V. M.		2	1 Cor. 13
3	f	Blasius, Bishop.		12	13
4	g	Agatha, V. & M.		14	15
5	A			3	16
6	b			4	2 Cor. 1
7	c			5	2
8	d			6	3
9	e			7	4
10	f			8	5
11	g			9	6
12	A			10	7
13	b			11	Lev. 19
14	c			12	26
15	d	Valentine, Bp.		20	8
16	e			13	9
17	f			14	10
18	g			15	11
19	A			16	12
20	b			20	13
21	c			22	L. 1 to 39
22	d			24	1 v. 39
23	e			27	Galat. 1
24	f	Fast.		31	2
25	g	S. Matthias,		3	3
26	A	(Apostle.)		6	4
27	b			7	Ephes. 1
28	c			5	6
29	d			Deut. 1	Deut. 2
				3	5
				8	6
				9	7
				10	8
				11	9
				12	10
				13	11
				Matth. 7	12
				14	13
				15	Rom. 12

The Calendar; with the Table of Lessons.

MARCH hath XXXI Days.

		MORNING.		EVENING.		
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
1	d	David, Abp. —	Deut. 15	Luke 12	Deut. 16	Ephes. 6
2	e		17	13	18	Philip. 1
3	f	Chad, Bishop.	19	14	20	2
4	g		21	15	22	3
5	A		24	16	25	4
6	b		26	17	27	Colos. 1
7	c	Perpetua, Mar.	28	18	29	2
8	d		30	19	31	3
9	e		32	20	33	4
10	f		34	21	Josh. 1	1 Thes. 1
11	g		Josh. 2.	22	3	2
12	A	Gregory, M. B.	4	23	5	3
13	b		6	24	7	4
14	c		8	John 1	9	5
15	d		10	2	23	2 Thes. 1
16	e		24	3	Judg. 1	2
17	f		Judg. 2	4	3	3
18	g	Edward, King of West Sax.	4	5	5	1 Tim. 1
19	A		6	6	7	2, 3
20	b		8	7	9	4
21	c	Benedict, Abb.	10	8	11	5
22	d		12	9	13	6
23	e		14	10	15	2 Tim. 1
24	f	— Fast.	16	11	17	2
25	g	Annunc. of V. M.		12		3
26	A		18	13	19	4
27	b		20	14	21	Titus 1
28	c		Ruth 1	15	Ruth 2	2, 3
29	d		3	16	4	Philem.
30	e		1 Sam. 1	17	1 Sam. 2	Hebr. 1
31	f		3	18	4	2

f

The Calendar; with the Table of Lessons.

APRIL hath XXX Days.

		MORNING.		EVENING.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g				
2	A	1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
3	b	7	20	8	4
4	c	9	21	10	5
5	d	Richard, Bp. of Const.			
6	e			11	Acts 1
7	f	S. Ambrose. —		13	2
8	g			15	3
9	A	17	4	16	8
10	b	19	5	18	9
11	c	21	6	20	10
12	d	23	7	22	11
13	e	25	8	24	12
14	f	27	9	26	13
15	g	29	10	28	James 1
16	A	31	11	30	2
17	b		11	2 Sam. 1	3
18	c	2 Sam. 2	12	3	4
19	d	4	13	5	5
20	e	6	14	7	1 Pet. 1
21	f	8	15	9	2
22	g	Alphege, Abp.		10	16
23	A			12	17
24	b	14	18	13	4
25	c	16	19	15	5
26	d	18	20	17	2 Pet. 1
27	e	20	21	19	2
28	f	22	22	21	3
29	g	S. Mark, Evan.			
30	A			22	23
		24	24	1 Kings 1	2
		1 Kings 2	25	3	3
		4	26	5	4
		6	27	7	5
				7	2, 3 John

The Calendar; with the Table of Lessons.

MAY hath XXXI Days.

		MORNING.		EVENING.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	<i>S. Philip and S. James.</i>		Jude	
2	c	1 Kings 8	Acts 28	1 Kings 9	Rom. 1
3	d	10	Matt. 1	11	2
4	e	12	2	13	3
5	f	14	3	15	4
6	g	<i>S. John Port. Lat.</i>			
7	A	16	4	17	5
8	b	18	5	19	6
9	c	20	6	21	7
10	d	22	7	2 Kings 1	8
11	e	2 Kings 2		8	9
12	f	4	9	5	10
13	g	6	10	7	11
14	A	8	11	9	12
15	b	10	12	11	13
16	c	12	13	13	14
17	d	14	14	15	15
18	e	16	15	17	16
19	f	18	16	19	1 Cor. 1
20	g	<i>Dunstan, Abp.</i>			
21	A	20	17	21	2
22	b	22	18	23	3
23	c	Ezra 1		20	Ezra 3
24	d	4	21	5	6
25	e	6	22	7	7
26	f	9	23	Neh. 1	
27	g	Augustine, Abp.		24	4
28	A	Neh. 2	24	4	9
29	b	Ven. Bede, Pres.	5	25	6
30	c	8	26	9	11
31	d	<i>K. Char. II. Rest.</i>		10	27
		Esther 1	28	13	12
		3	Mark 1	4	14

The Calendar ; with the Table of Lessons.

JUNE hath XXX Days.

		MORNING.		EVENING.		
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
1	e	Nicomedes, M.	Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f		7	3	8	16
3	g		9	4	Job 1	2 Cor. 1
4	A		Job 2	5	3	2
5	b	Boniface, Bp.—	4	6	5	3
6	c		6	7	7	4
7	d		8	8	9	5
8	e		10	9	11	6
9	f		12	10	13	7
10	g		14	11	15	8
11	A	S. Barnabas, A.				
12	b		16	12	17, 18	9
13	c		19	13	20	10
14	d		21	14	22	11
15	e		23	15	24, 25	12
16	f		26, 27	16	28	13
17	g	S. Alban, Mart.	29	Luke 1	30	Galat. 1
18	A		31	2	32	2
19	b		33	3	34	3
20	c	Translat. of K. Edw.	35	4	36	4
21	d		37	5	38	5
22	e		39	6	40	6
23	f	— Fast.	41	7	42	Ephes. 1
24	g	S. John Baptist.				
25	A		Prov. 1	8	Prov. 2	2
26	b		3	9	4	3
27	c		5	10	6	4
28	d	— Fast.	7	11	8	5
29	e	S. Peter, Ap.—				
30	f		9	12	10	6

The Calendar ; with the Table of Lessons.

JULY hath XXXI Days.

		MORNING.		EVENING.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1		Prov. 11	Luke 13	Prov. 12	Philip. 1
2	g A	13	14	14	2
3	b	15	15	16	3
4	c	17	16	18	4
5	d	19	17	20	Colos. 1
6	e	21	18	22	2
7	f	23	19	24	3
8	g A	25	20	26	4
9	b	27	21	28	1 Thes. 1
10	c	29	22	31	2
11	d	Eccles. 1	23	Eccles. 2	3
12	e	3	24	4	4
13	f	5	John 1	6	5
14	g A	7	2	8	2 Thes. 1
15	b	9	3	10	2
16	c	11	4	12	3
17	d	Jerem. 1	5	Jerem. 2	1 Tim. 1
18	e	3	6	4	2, 3
19	f	5	7	6	4
20	g A	Margaret, Virg. (and Martyr)	7	8	5
21	b	9	9	10	6
22	c	S. Mary Magd.	11	10	12
23	d		13	11	2 Tim. 1
24	e	Fast.	15	12	2
25	f	S. James, Ap.		16	3
26	g A	S. Anne.	17	13	4
27	b		19	14	Titus 1
28	c		21	15	2, 3
29	d		21	16	20
30	e		23	17	Philem.
31	f		25	18	Hebr. 1
	g		27	19	2
	A			28	3

The Calendar ; with the Table of Lessons.

AUGUST hath XXXI Days.

		MORNING.		EVENING.		
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
1	c	Lammas Day.	Jer. 29	John 20	Jer. 30	Hebr. 4
2	d		31	21	32	5
3	e		33	Acts 1	34	6
4	f		35	2	36	7
5	g		37	3	38	8
6	A	Transfiguration.	39	4	40	9
7	b	Name of Jesus.	41	5	42	10
8	c		43	6	44	11
9	d		45, 46	7	47	12
10	e	S. Lawrence. —	48	8	49	13
11	f		50	9	51	James 1
12	g		52	10	Lam. 1	2
13	A		Lam. 2	11	3	3
14	b		4	12	5	4
15	c		Ezek. 2	13	Ezek. 3	5
16	d		6	14	7	1 Pet. 1
17	e		13	15	14	2
18	f		18	16	33	3
19	g		34	17	Dan. 1	4
20	A		Dan. 2	18	3	5
21	b		4	19	5	2 Pet. 1
22	c		6	20	7	2
23	d	— Fast.	8	21	9	3
24	e	S. Bartholomew.		22		1 John 1
25	f		10	23	11	2
26	g		12	24	Hosea 1	3
27	A		Hos. 2, 3	25	4	4
28	b	S. Augustin, B.	5, 6	26	7	5
29	c	S. John Baptist (beheaded.)	8	27	9	2, 3 John
30	d		10	28	11	Jude
31	e		12	Matt. 1	13	Rom. 1

The Calendar; with the Table of Lessons.

SEPTEMBER hath XXX Days.

		MORNING.		EVENING.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f Giles, Abbot.—	Hos. 14	Matt. 2	Joel 1	Rom. 2
2	g	Joel 2	3	3	3
3	A	Amos 1	4	Amos 2	4
4	b	3	5	4	5
5	c	5	6	6	6
6	d	7	7	8	7
7	e Enurehus, Bp.	9	8	Obad.	8
8	f Nativity of Vir. (Mary)	Jonah 1	9	Jon. 2, 3	9
9	g	4	10	Micah 1	10
10	A	Micah 2	11	3	11
11	b	4	12	5	12
12	c	6	13	7	13
13	d	Nah. 1	14	Nah. 2	14
14	e Holy Cross Day.	3	15	Hab. 1	15
15	f	Hab. 2	16	3	16
16	g	Zeph. 1	17	Zeph. 2	1 Cor. 1
17	A Lambert, Bp.	3	18	Hag. 1	2
18	b	Hag. 2	19	Zech. 1	3
19	c	Zec. 2, 3	20	4, 5	4
20	d	Fast.	21	7	5
21	e S. Matthew, A.	6	22		6
22	f	8	23	9	7
23	g	10	24	11	8
24	A	12	25	13	9
25	b	14	26	Mal. 1	10
26	c	S. Cyprian, Abp.	27	3	11
27	d	4	28	Tobit 1	12
28	e	Tobit 2	Mark 1	3	13
29	f S. Michael, A.		2		14
30	g S. Jerom. —	4	3	6	15

The Calendar ; with the Table of Lessons.

OCTOBER hath XXXI Days.

		MORNING		EVENING.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A Remigius, Bp.	Tobit 7	Mark 4	Tobit 8	1Cor. 16
2	b	9	5	10	2 Cor. 1
3	c	11	6	12	2
4	d	13	7	14	3
5	e	Judith 1	8	Judith 2	4
6	f	Faith, V. & M.	9	4	5
7	g		10	6	6
8	A		11	8	7
9	b	S. Denys, Bp.	12	10	8
10	c		13	12	9
11	d		13	14	10
12	e		15	16	11
13	f	Trans. K. Edw.	Wisd. 1	16	Wisd. 2
14	g		3	L. 1 to 39	4
15	A		5	v. 39	6
16	b		7	2	Galat. 1
17	c	Etheldreda, V. Q.	9	3	10
18	d	S. Luke, Evan.		4	4
19	e		11	5	5
20	f		13	6	6
21	g		15	7	16
22	A		17	8	Ephes. 1
23	b		19	9	2
24	c		19	9	Eccles 1
25	d	Crispin, Mart.	Eccles 2	10	3
26	e		4	11	5
27	f		6	12	7
28	g	Fast.	8	13	9
29	A	S. Simon and S. Jude.		14	Philip. 1
30	b		10	15	2
31	c	Fast.	12	16	3
			14	17	4
				15	Coloss. 1

The Calendar ; with the Table of Lessons.

NOVEMBER hath XXX Days.

		MORNING.		EVENING.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	All Saints' Day.			
2	e	Ecclu 16	Luke 18	Ecclu 17	Colos. 2
3	f	18	19	19	3
4	g	20	20	21	4
5	A	Papists' Consp.			
6	b	22	21	23	1Thes. 1
7	c	Leonard, Conf.			
8	d	24	22	(a) 25	2
9	e	27	23	28	3
10	f	29	24	(b) 30	4
11	g	31	John 1	32	5
12	A	33	2	34	2Thes. 1
13	b	S. Martin, Bp.			
14	c	35	3	36	2
15	d	37	4	38	3
16	e	Britius, Bishop.			
17	f	39	5	40	1Tim. 1
18	g	41	6	42	2, 3
19	A	Machutus, Bp.			
20	b	43	7	44	4
21	c	45	8	(c) 46	5
22	d	Hugh, Bishop.			
23	e	47	9	48	6
24	f	49	10	50	2Tim. 1
25	g	51	11	Baruc. 1	2
26	A	Edmund, King.			
27	b	Baruc. 2	12	3	3
28	c	4	13	5	4
29	d	Cecilia, V. & M.			
30	e	6	14	Hist. Su.	Titus 1
1	f	S. Clement, Bp.			
2	g	Bel & Dr	15	Isaiah 1	2, 3
3	A	Isaiah 2	16	3	Philem.
4	b	Catharine, Vir.			
5	c	4	17	5	Hebr. 1
6	d	6	18	7	2
7	e	8	19	9	3
8	f	10	20	11	4
9	g	Fast.			
10	A	12	21	13	5
11	b	S. Andrew, Ap.			
12	c	Acts 1			
13	d				
14	e				

Note, that (a) Ecclus. 25. is to be read only to ver. 13. and (b) Ecclus. 30. only to ver. 18. and (c) Ecclus. 46. only to ver. 20.

The Calendar ; with the Table of Lessons.

DECEMBER hath XXXI Days.

		MORNING.		EVENING.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Isai. 14	Acts 2	Isai. 15	Hebr. 7
2	g	16	3	17	8
3	A	18	4	19	9
4	b	20, 21	5	22	10
5	c	23	6	24	11
6	d	Nicolas, Bishop.	7 to v. 30	26	12
7	e	27	7 v. 30	28	13
8	f	Concept. of Vir. (Mary.)	8	30	James 1
9	g	31	9	32	2
10	A	33	10	34	3
11	b	35	11	36	4
12	c	37	12	38	5
13	d	Lucy, V. & M.	13	40	1 Pet. 1
14	e	41	14	42	2
15	f	43	15	44	3
16	g	O Sapientia. —	45	46	4
17	A	47	17	48	5
18	b	49	18	50	2 Pet. 1
19	c	51	19	52	2
20	d	Fast.	53	54	3
21	e	S. Thomas, Ap.	21		1 John 1
22	f	55	22	56	2
23	g	57	23	58	3
24	A	Fast.	59	60	4
25	b	Christmas-Day.			
26	c	S. Stephen, M.			
27	d	S. John, Evan.			
28	e	Innocents' Day.	25		5
29	f	61	26	62	2 John
30	g	63	27	64	3 John
31	A	Silvester, Bp.	65	66	Jude

Tables and Rules

For the Moveable and Immoveable Feasts;
together with the Days of Fasting and Ab-
stinence, through the whole Year.

RULES

to know when the Moveable Feasts and
Holy-days begin.

EASTER-DAY (on which the rest depend)
is always the first **Sunday** after the Full
Moon which happens upon, or next after
the Twenty-first Day of **March**; and if the Full
Moon happens upon a **Sunday**, **Easter-Day** is the
Sunday after.

Advent-Sunday is always the nearest **Sunday**
to the Feast of Saint **Andrew**, whether before or
after.

Septuagesima	} Sunday is	{	Nine	} Weeks	
Sexagesima			Eight		before
Quinquagesima			Seven		Easter.
Quadragesima			Six		

Rogation-Sunday	} is	{	Five Weeks	} after	
Ascension-Day			Forty Days		Easter.
Whit-Sunday			Seven Weeks		
Trinity-Sunday			Eight Weeks		

A TABLE of all the Feasts that are to be observed in the Church of **England** throughout the Year.

All Sundays in the Year.

The Circumcision of our **LORD JESUS CHRIST**.

The Epiphany.

The Conversion of Saint **Paul**.

The Purification of the Blessed Virgin.

Saint **Matthias** the Apostle.

The Annunciation of the Blessed Virgin.

Saint **Mark** the Evangelist.

Saint **Philip** and Saint **James** the Apostles

The Ascension of our **LORD JESUS CHRIST**.

Saint **Barnabas**.

The Days
of the
Feasts of

The Nativity of Saint **John** Baptist.

Saint **Peter** the Apostle.

Saint **James** the Apostle.

Saint **Bartholomew** the Apostle.

Saint **Matthew** the Apostle.

Saint **Michael** and all Angels.

Saint **Luke** the Evangelist.

Saint **Simon** and Saint **Jude** the Apostles.

All Saints.

Saint **Andrew** the Apostle.

Saint **Thomas** the Apostle.

The Nativity of our Lord.

Saint **Stephen** the Martyr.

Saint **John** the Evangelist.

The Holy Innocents.

Monday and **Tuesday** in **Easter-Week**.

Monday and **Tuesday** in **Whitsun-Week**.

A TABLE of the Vigils, Fasts, and Days of Abstinence, to be observed in the Year.

The Evens or Vigils before	}	The Nativity of our Lord.
		The Purification of the Blessed Virgin Mary .
		The Annunciation of the Blessed Virgin.
		Easter-Day.
		Ascension-Day.
		Pentecost.
		Saint Matthias .
		Saint John Baptist .
		Saint Peter .
		Saint James .
		Saint Bartholomew .
		Saint Matthew .
		Saint Simon and Saint Jude .
Saint Andrew .		
Saint Thomas .		
All Saints.		

Note, That if any of these Feast-Days fall upon a Monday, then the Vigil or Fast-Day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting, or Abstinence.

- I. The Forty Days of Lent.
- II. The Ember-Days at the Four Seasons, being the Wednesday, Friday, and Saturday after

}	The First Sunday in Lent.
	The Feast of Pentecost.
	September 14.
	December 13.
- III. The Three Rogation-Days, being the Monday, Tuesday, and Wednesday, before Holy-Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the Year, except **Christmas-Day**.

Certain Solemn Days, for which particular Services are appointed.


- I. The Fifth day of **November**, being the Day kept in Memory of the Papists' Conspiracy.
- II. The Thirtieth Day of **January**, being the Day kept in Memory of the Martyrdom of King **Charles I.**
- III. The Twenty-ninth Day of **May**, being the Day kept in Memory of the Birth and Return of King **Charles II.**
- IV. The Twentieth Day of **June**, being the Day on which Her Majesty began Her happy Reign.

C The Order for Morning and Evening Prayer daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of **England**, by the Authority of Parliament, in the Second Year of the Reign of King **Edward the Sixth.**





C The Order

for

Morning Prayer


Throughout the Year.

C At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.


WHEN the wicked man turneth away



from his wickedness that he hath committed,



and doeth that which is lawful and right, he



shall save his soul alive. **Ezekiel xviii. 27.**



B





I acknowledge my transgressions, and my sin

is ever before me. **Psalm li. 3.**

Wide thy face from my sins, and blot out all mine iniquities. **Psalm li. 9.**

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. **Psalm li. 17.**

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. **Joel ii. 13.**

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. **Daniel ix. 9, 10.**

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. **Jeremiah x. 24; Psalm vi. 1.**

Repent ye; for the Kingdom of Heaven is at hand. **St. Matthew iii. 2.**

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. **St. Luke xv. 18, 19.**

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. **Psalm cxliii. 2.**

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we con-



fess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. John 1, 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

CA general Confession to be said of the whole Congregation after the Minister, all kneeling.

ALmighty and most merciful Father; We have erred, and strayed from thy ways like

lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.



C The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.



A **MAJESTY** God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: We pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present: and that the rest of



our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.



C The people shall answer here, and at the end of all other prayers, Amen.

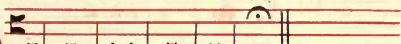
C Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.



OUR Father, which art in heaven, Pallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For eber and eber. Amen.



C Then likewise he shall say,

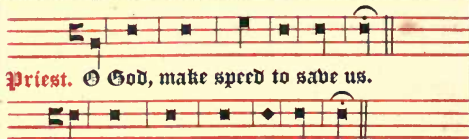


LORD, open thou our lips.



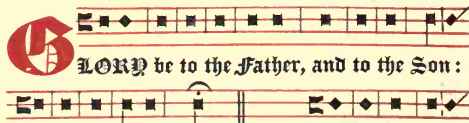
Ans. And our mouth shall shew forth thy praise.

C

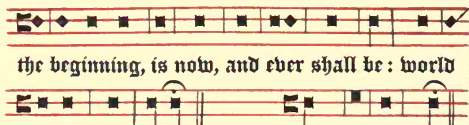


Ans. O Lord, make haste to help us.

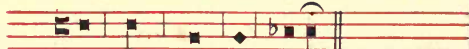
C Here all standing up, the Priest shall say,



and to the Holy Ghost; **Ans.** As it was in



without end. **Amen. Priest.** Praise ye the Lord.



Ans. The Lord's Name be praised.

C Then shall be said or sung this Psalm following: except on Easter-Day, upon which another Anthem is appointed; and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.



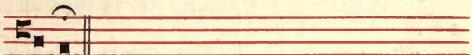
Venite, exultemus Domino. **Ps. xcvi.**



come, let us sing unto the Lord: Let



us heartily rejoice in the strength of our sal-



vation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

Come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, &c.

As it was in the beginning, &c.

C Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,

GLORY be to the Father, and to the Son : and to the Holy Ghost ;


Ans. As it was in the beginning, is now, and ever shall be : world without end. Amen.

C Then shall be read distinctly, with an audible voice, the First Lesson, taken out of the Old Testament, as is appointed in the Calendar (except there be proper Lessons assigned for that day) : He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum laudamus, daily throughout the year.

C Note, that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book : And after every Lesson, Here endeth the First, or the Second Lesson.

Te Deum Laudamus.

We praise thee, O God : we acknow=



ledge thee to be the Lord. All the earth doth

worship thee, the Father everlasting. To

thee all Angels cry aloud : the Heavens, and

all the Powers therein. To thee Cherubim

and Seraphim continually do cry : Holy,

Holy, Holy, Lord God of Sabaoth ; Heaven

and earth are full of the Majesty of thy Glory.

The glorious company of the Apostles praise

D





thee. **The** goodly fellowship of the Prophets

praise thee. **The** noble army of Martyrs

praise thee. **The** holy Church throughout all

the world doth acknowledge thee ; **The**

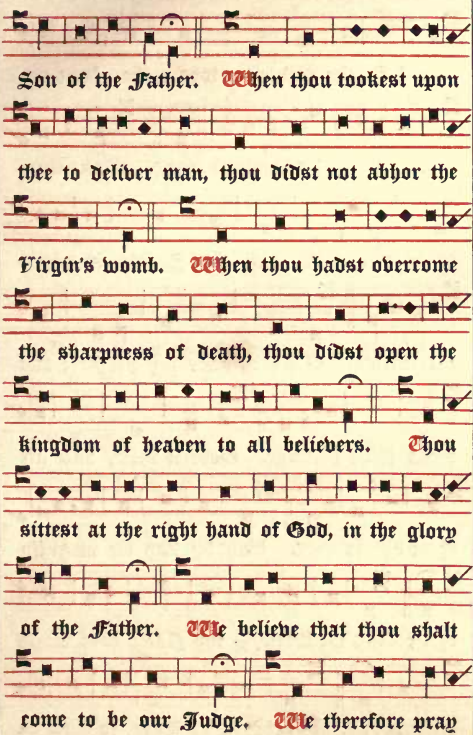
Father : of an infinite Majesty ; **Thine** ho-

nourable, true, and only Son ; **Also** the Holy


Ghost, the Comforter. **Thou** art the King of

Glory, **O** Christ. **Thou** art the everlasting





Son of the Father. **W**hen thou tookest upon
thee to deliver man, thou didst not abhor the
Virgin's womb. **W**hen thou hadst overcome
the sharpness of death, thou didst open the
kingdom of heaven to all believers. **T**hou
sittest at the right hand of God, in the glory
of the Father. **W**e believe that thou shalt
come to be our Judge. **W**e therefore pray



thee, help thy servants, whom thou hast re-

deemed with thy precious blood. **M**ake them

to be numbered with thy Saints, in glory

everlasting. **O** Lord, save thy people : and


bless thine heritage. **G**overn them, and lift

them up for ever. **D**ay by day we magnify

thee ; **A**nd we worship thy Name ever world

without end. **V**ouchsafe, **O** Lord, to keep us





this Day without sin. **¶** Lord, have mercy

upon us, have mercy upon us. **¶** Lord, let

thy mercy lighten upon us, as our trust is in

thee. **¶** Lord, in thee have I trusted : let me

never be confounded.

C *Or this Canticle,*
Benedicite, omnia opera.



L All ye works of the Lord, bless ye

the Lord : praise him, and magnify him for ever.

E



☉ ye Angels of the Lord, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Heavens, bless ye the Lord : praise him,
and magnify him for ever.

☉ ye Waters that be above the Firmament,
bless ye the Lord : praise him, and magnify him
for ever.

☉ all ye Powers of the Lord, bless ye the
Lord : praise him, and magnify him for ever.

☉ ye Sun and Moon, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Stars of Heaven, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Showers and Dew, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Winds of God, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Fire and Heat, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Winter and Summer, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Dews and Frosts, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Frost and Cold, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Ice and Snow, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Nights and Days, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Light and Darkness, bless ye the Lord :
praise him, and magnify him for ever.

☉ ye Lightnings and Clouds, bless ye the
Lord : praise him, and magnify him for ever.

☉ let the Earth bless the Lord : yea, let it
praise him, and magnify him for ever.

¶ ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

¶ all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

¶ ye Wells, bless ye the Lord : praise him, and magnify him for ever.

¶ ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

¶ ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

¶ all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

¶ all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

¶ ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

¶ let Israel bless the Lord : praise him, and magnify him for ever.

¶ ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

¶ ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

¶ ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

¶ ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

¶ Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

C Then shall be read in like manner the Second Lesson, taken out of the New Testament.

And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel;

for he hath visited and redeemed his people,

And hath raised up a mighty salvation for us in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began:

That we should be saved from our enemies, and from the hands of all that hate us;

To perform the mercy promised to our forefathers, and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham, that he would give us,

That we being delivered out of the hand of our enemies, might serve him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people, for the remission of their sins,

Through the tender mercy of our God, whereby the day-spring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

C Or this Psalm,

Jubilate Deo.



Be joyful in the Lord, all ye lands;



serve the Lord with gladness, and come before



his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting, and his truth endureth from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

C Then shall be sung or said the Apostles Creed by the Minister and the People, standing; except only such days as the Creed of Saint Athanasius is appointed to be read,

BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the body, And the life everlasting. Amen.

C And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

THE Lord be with you. *Ans.* And with

thy spirit. *Minister.* Let us pray. Lord, have



mercy upon us. Christ, have mercy upon us.



Lord, have mercy upon us.

C Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.



OUR Father, which art in Heaven, Palslowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into

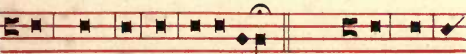


temptation; But deliver us from evil. Amen.

C Then the Priest standing up shall say,






LORD, shew thy mercy upon us. *Ans.*




And grant us thy salvation. *Priest.* O Lord,






save the Queen. **Ans.** And mercifully hear us




when we call upon thee. **Priest.** Endue thy



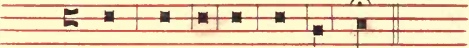
Ministers with righteousness. **Ans.** And make




thy chosen people joyful. **Priest.** O Lord, save




thy people. **Ans.** And bless thine inheritance.




Priest. Give peace in our time, O Lord. **Ans.**



Because there is none other that fighteth for us,



but only thou, O God. **Priest.** O God, make





clean our hearts within us. **Ans.** And take



not thy Holy Spirit from us.

C Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

The second Collect, for Peace.



GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.



The third Collect, for Grace.



LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day;



Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. Amen.

C In Quires and Places where they sing, here followeth the Anthem.

C Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

A Prayer for the Queen's Majesty.

LORD, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen **VICTORIA**; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plentifully with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless **Adelaide** the Queen Dowager, **The Prince**

Albert, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. Amen.


A Prayer for the Clergy and People.

ALLMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

A Prayer of St. Chrysostom.

ALLMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Corinthians xiii.

T
He grace of our Lord Jesus Christ,



and the love of God, and the fellowship of the

Holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Morning Prayer
throughout the Year.



C The Order


for


Evening Prayer

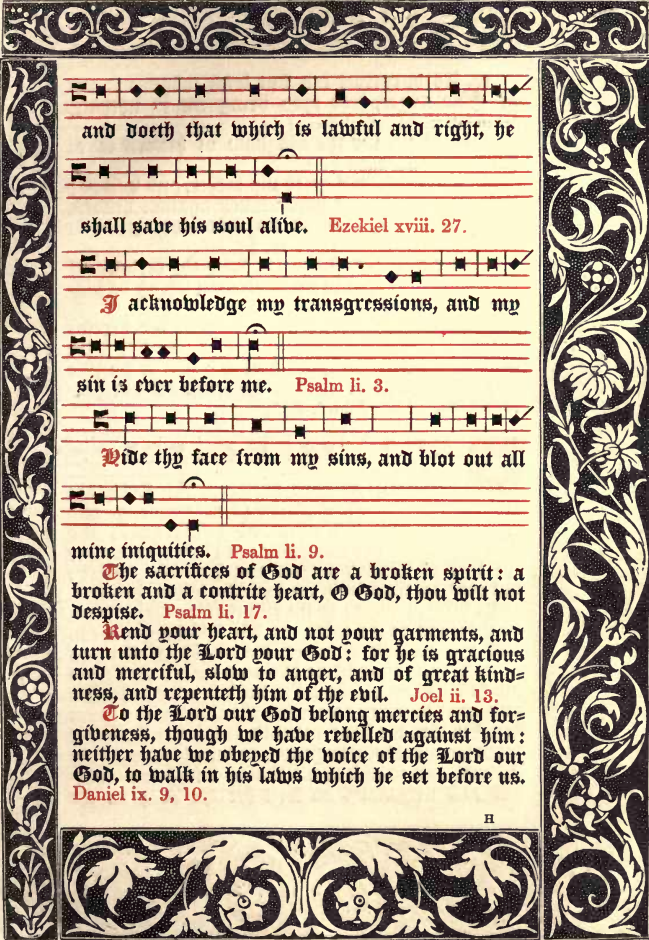
Throughout the Year.

C At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

W  **ESP** the wicked man turneth away


from his wickedness that he hath committed,





and doeth that which is lawful and right, he

shall save his soul alive. *Ezekiel xviii. 27.*

I acknowledge my transgressions, and my

sín is ever before me. *Psalm li. 3.*

Hide thy face from my sins, and blot out all

mine iniquities. *Psalm li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm li. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgiveness, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel ix. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jeremiah x. 24; Psalm vi. 1.*


Repent ye, for the kingdom of heaven is at hand. *St. Matthew iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified. *Psalm cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

EARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the



soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

C A general confession to be said of the whole Congregation after the Minister, all kneeling.

A **ALMIGHTY** and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

C The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

A **ALMIGHTY** God, the Father of our Lord Jesus Christ, who desireth not the death of a



sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: We pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present: and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.



C Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.

P Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, for ever and ever. Amen.



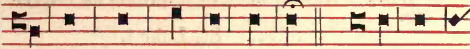
C Then likewise he shall say,

LORD, open thou our lips. **Ans.** And

LORD, open thou our lips. **Ans.** And




our mouth shall shew forth thy praise. **Priest.**

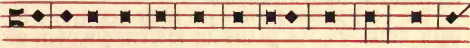

O God, make speed to save us. **Ans.** O Lord,


make haste to help us.

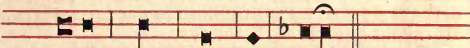
C Here all standing up, the Priest shall say,


G LORD be to the Father, and to the Son :


and to the Holy Ghost ; **Ans.** As it was in


the beginning, is now, and ever shall be : world


without end. Amen. **Priest.** Praise ye the Lord.


Ans. The Lord's Name be praised.

C Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.

Magnificat. St. Luke i.



M y soul doth magnify the Lord : and

my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his handmaiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

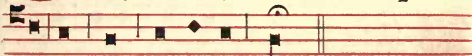
As it was in the beginning, is now, and ever shall be : world without end. Amen.

C Or else this Psalm ; except it be on the **Fifteenth Day of the Month, when it is read in the ordinary Course of the Psalms.**

Cantate Domino. **Psal. xcviij.**



SING unto the Lord a new song : for



he hath Done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

We hath remembered his mercy and truth towards the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoyce, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

C Then a Lesson of the New Testament, as it is appointed. And after that, Nunc dimittis (or the Song of Symeon) in English, as followeth.

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart



in peace : according to thy word.

For mine eyes have seen : thy salvation, Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;


As it was in the beginning, is now, and ever shall be : world without end. Amen.

C Or else this Psalm ; except it be on the Twelfth Day of the Month.

Deus misereatur. Psal. lxxvii.

GOD be merciful unto us, and bless us :





and shew us the light of his countenance, and

be merciful unto us :

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

Let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glorv be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

C Then shall be said or sung the Apostles' Creed by the Minister and the People, standing.

B

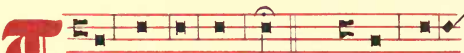
BELIEVE in God the Father Almighty, Maker of heaven and earth :

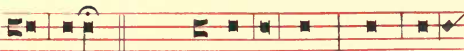
And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born

of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the body, And the life everlasting. Amen.

C And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

T
The Lord be with you. **Ans.** And with



thy spirit. **Minister.** Let us pray. Lord, have



mercy upon us. Christ, have mercy upon us.



Lord, have mercy upon us.

C Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.



DOUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this Day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into

temptation; But deliver us from evil. Amen.

C Then the Priest standing up shall say,



LORD, shew thy mercy upon us. **Ans.**

And grant us thy salvation. **Priest.** O Lord,

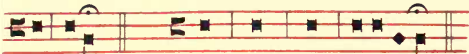
save the Queen. **Ans.** And mercifully hear us

when we call upon thee. **Priest.** Endue thy

Ministers with righteousness. **Ans.** And make



thy chosen people joyful. **Priest.** O Lord, save



thy people. **Ans.** And bless thine inheritance.



Priest. Give peace in our time, O Lord. **Ans.**



Because there is none other that fighteth for us,



but only thou, O God. **Priest.** O God, make



clean our hearts within us. **Ans.** And take



not thy Holy Spirit from us.

C Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.



The second Collect at Evening Prayer.



GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.


The third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen.

C In Quires and Places where they sing, here followeth the Anthem.

A Prayer for the Queen's Majesty.

LORD, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen **VICTORIA**; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plentifully with heavenly gifts; grant her



in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

A Prayer for the Royal Family.


ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless **Adelaide** the Queen Dowager, **The Prince Albert**, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. Amen.


A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

A Prayer of St. Chrysostom.


ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests:






Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Corinthians xiii.

T
The grace of our Lord Jesus Christ,


and the love of God, and the fellowship of the


Holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Evening Prayer
throughout the Year.



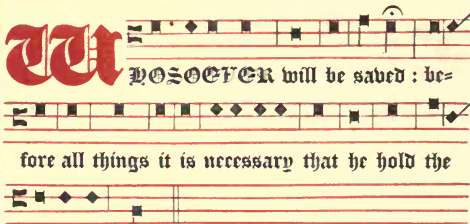
At Morning Prayer.

C Upon these Feasts, Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of



the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing.

Quicumque vult.



U NIOSESER will be saved : be=
fore all things it is necessary that he hold the

Catholick Faith.

Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almightyes : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholic Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

We therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ ;

One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether ; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

We ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning, &c.



C The Litany.

Here followeth the **LITANY**, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.

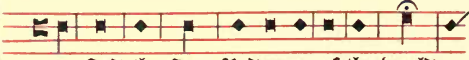
GOD the Father, of heaven : have

mercy upon us miserable sinners.

God the Father, of heaven : have mercy



upon us miserable sinners.



① God the Son, Redeemer of the world :



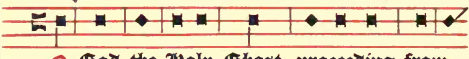
have mercy upon us miserable sinners.



② God the Son, Redeemer of the world :



have mercy upon us miserable sinners.



③ God the Holy Ghost, proceeding from



the Father and the Son : have mercy upon



us miserable sinners.



④ God the Holy Ghost, proceeding from





the Father and the Son : have mercy upon



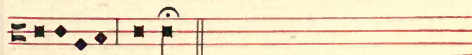
us miserable sinners.



○ holy, blessed, and glorious Trinity, three



Persons and one God : have mercy upon us



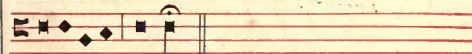
miserable sinners.



○ holy, blessed, and glorious Trinity, three




Persons and one God : have mercy upon us



miserable sinners.



Remember not, Lord, our offences, nor the



offences of our forefathers ; neither take thou

vengeance of our sins : spare us, good Lord,

spare thy people, whom thou hast redeemed

with thy most precious blood, and be not angry


with us for ever.

Spare us, good Lord.

*F*rom all evil and mischief ; from sin, from

the crafts and assaults of the devil ; from thy

wrath, and from everlasting damnation,





Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

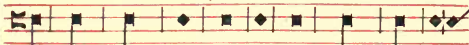
In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.





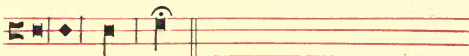
We sinners do beseech thee to hear us,



© Lord God ; and that it may please thee to



rule and govern thy holy Church universal



in the right way ;



We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant **VICTORIA**, our most gracious Queen and Governor ;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be her Defender and keeper, giving her the victory over all her enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve **Adelaide** the Queen Dowager, The Prince **Albert**, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endure the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;


We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.



That it may please thee to bring into the way of truth all such as have erred, and are deceived ;
We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

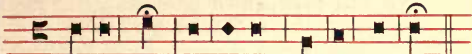
We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

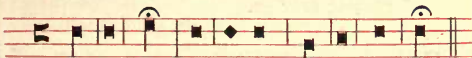
We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.



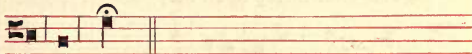
Son of God : we beseech thee to hear us.



Son of God : we beseech thee to hear us.



Lamb of God : that takest away the sins



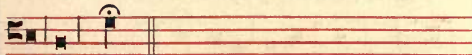
of the world ;



Grant us thy peace.



Lamb of God : that takest away the sins



of the world ;



Dabe mercy upon us.



O Christ, hear us.



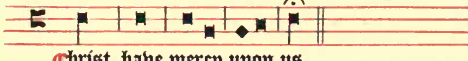
O Christ, hear us.



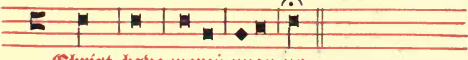
Lord, have mercy upon us.



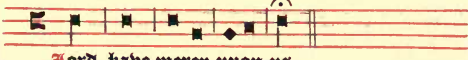
Lord, have mercy upon us.



Christ, have mercy upon us.



Christ, have mercy upon us.



Lord, have mercy upon us.



Lord, have mercy upon us.



C Then shall the Priest, and the people with him, say the Lord's Prayer.



DEAR Father, which art in heaven, Val-
lowed be thy Name. Thy kingdom come. Thy
will be done in earth, As it is in heaven. Give us
this day our daily bread.
And forgive us our tres-
passes, As we forgive them
that trespass against us. And lead us not into

temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

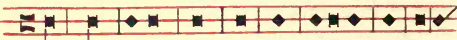
Answer. Neither reward us after our iniquities.

Let us pray.

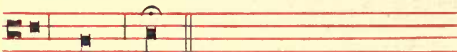


GOD, merciful Father, that despisest
not the sighing of a contrite heart, nor the desire
of such as be sorrowful; Mercifully assist
our prayers that we make before thee in all our

troubles and aduersities, whensoever they oppress us ; and graciously hear us, that those evils, which the craft and subtilty of the Devil or man worketh against us, be brought to nought ; and by the providence of thy goodness they may be dispersed ; that we thy serbants, being hurt by no persecutions, may evermore giue thanks unto thee in thy holy Church ; through Iesus Christ our Lord.



Lord, arise, help us, and deliver us for



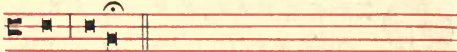
thy Name's sake.



GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.



Lord, arise, help us, and deliver us for



thine honour.

Glory be to the Father, and to the Son : and to the Holy Ghost ;



Answer. As it
was in the begin-
ning, is now, and
ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us,

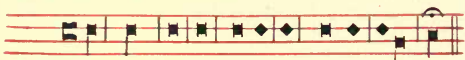
O Christ.



Graciously hear us, O Christ: graciously



hear us, O Lord Christ.



Priest. O Lord, let thy mercy be shewed upon us.



Answer. As we do put our trust in thee.



Let us pray.

W




E humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.



A Prayer of St. Chrysostom.

A **L**AJGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Corinthians xiii.

T 
HE grace of our Lord Jesus Christ,



and the love of God, and the fellowship of the



Holy Ghost, be with us all evermore. Amen.

Here endeth the LITANY.





C Prayers and Thanksgivings,

Upon several Occasions,

C To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

Prayers.

For Rain.

GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. Amen.

For fair Weather.

ALMAIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. Amen.



In the time of Dearth and Famine.


GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. Amen.

Or this.

GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. Amen.

In the time of War and Tumults.

MAGNIFY God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the




hands of our enemies ; abate their pride, asswage their malice, and confound their devices ; that we, being armed with thy defence, may be preserved ebermore from all perils, to glorify thee, who art the only giver of all victory ; through the merits of thy only Son, Jesus Christ our Lord. Amen.

In the time of any common Plague or Sickness.

ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron ; and also, in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest ; Have pity upon us miserable sinners, who now are bisited with great sickness and mortality ; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grieuous sickness ; through Jesus Christ our Lord. Amen.

C. In the Ember Weeks, to be said every Day, for those that are to be admitted into Holy Orders.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son ; Mercifully look upon the same, and at this time so guide and govern the minds of thy serbants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons



to serue in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function giue thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the saluation of all men; through Iesus Christ our Lord. Amen.

Or this.

ALmighty God, the giuer of all good gifts, who of thy diuine providence hast appointed diuers Orders in thy Church; Giue thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serue before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Iesus Christ our Lord. Amen.


C A Prayer that may be said after any of the former.

GOD, whose nature and property is euer to haue mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Iesus Christ, our Mediator and Advocate. Amen.

C A Prayer for the High Court of Parliament, to be read during their Session.

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High

R



Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

C A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.

GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [* especially those for whom our prayers are desired,] that it may please thee to

* This to be said when any desire the Prayers of the Congregation.

comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. Amen.

Thanksgivings.


C A General Thanksgiving.

ALmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [* particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.


* This to be said when any that have been prayed for desire to return praise.




For Rain.


 **GOD** our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. Amen.

For fair Weather.

 **LORD** God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. Amen.

For Plenty.

 **MOST** merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. Amen.



For Peace and Deliberance from our Enemies.

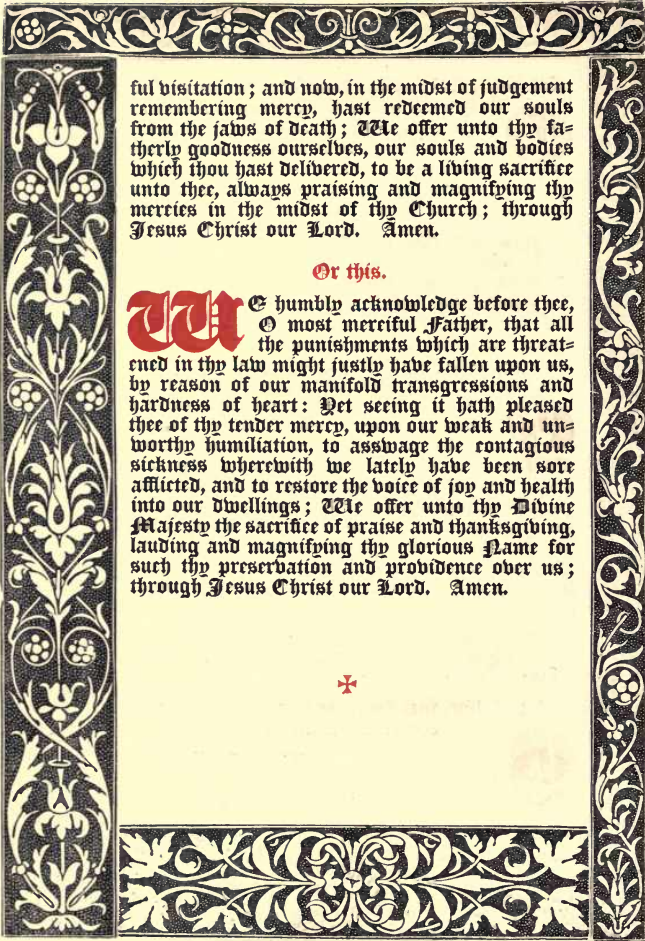
ALMAIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliberance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delibered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliberer; through Jesus Christ our Lord. Amen.

For restoring Publick Peace at Home.

ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. Amen.

For Deliberance from the Plague, or other common Sickness.

LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heaby and dread=
S




ful visitation ; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death ; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church ; through Jesus Christ our Lord. Amen.

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart : Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings ; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us ; through Jesus Christ our Lord. Amen.





**C The Collects, Epistles,
and Gospels**

To be used throughout the Year.

C Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.


The Collect.


ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

C This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

The Epistle. Rom. xiii. 8.

DUE no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou

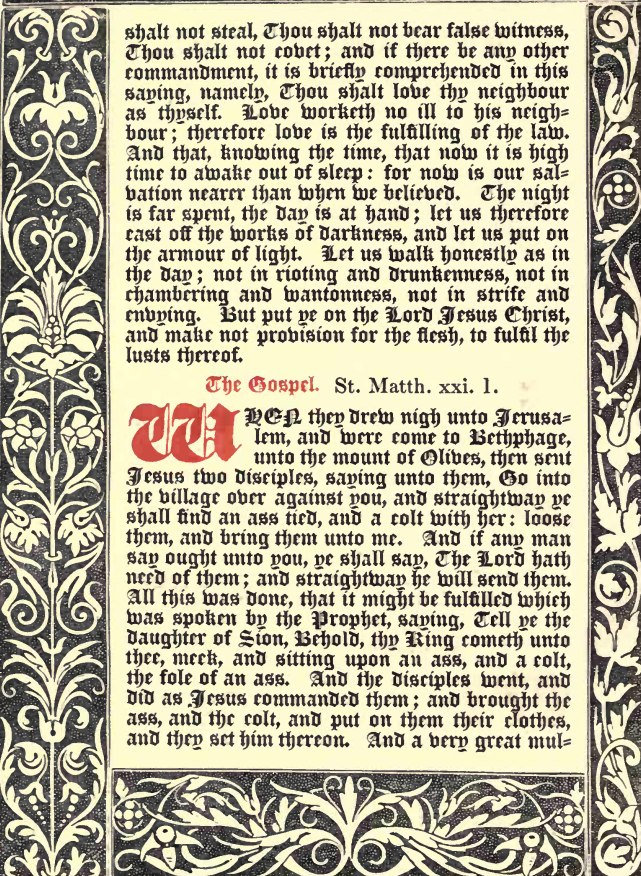




shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of Darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. St. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two Disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great mul-



titude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.




The second Sunday in Advent.

The Collect.

BLESSED Lord, who hast caused all holy Scripture to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle. Rom. xv. 4.


WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope.




Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now





shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away, but my words shall not pass away.




The third Sunday in Advent.

The Collect.

LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

The Epistle. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who



both will bring to light the hidden things of Darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. St. Matth. xi. 2.

WHEN John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.




The fourth Sunday in Advent.

The Collect.



LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas,




through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

The Epistle. Phil. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. St. John i. 19.

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, *Who art thou?* And he confessed, and denied not; but confessed, *I am not the Christ.* And they asked him, *What then? Art thou Elias?* And he saith, *I am not.* Art thou that Prophet? And he answered, *No.* Then said they unto him, *Who art thou?* that we may give an answer to them that sent us. *What sayest thou of thyself?* He said, *I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.* And they which were sent were of the Pharisees. And they asked him, and said unto him, *Why baptizest thou then, if thou be not*



that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.




The Nativity of our Lord, or the Birth-day of **CHRIST**, commonly called Christmas-day.

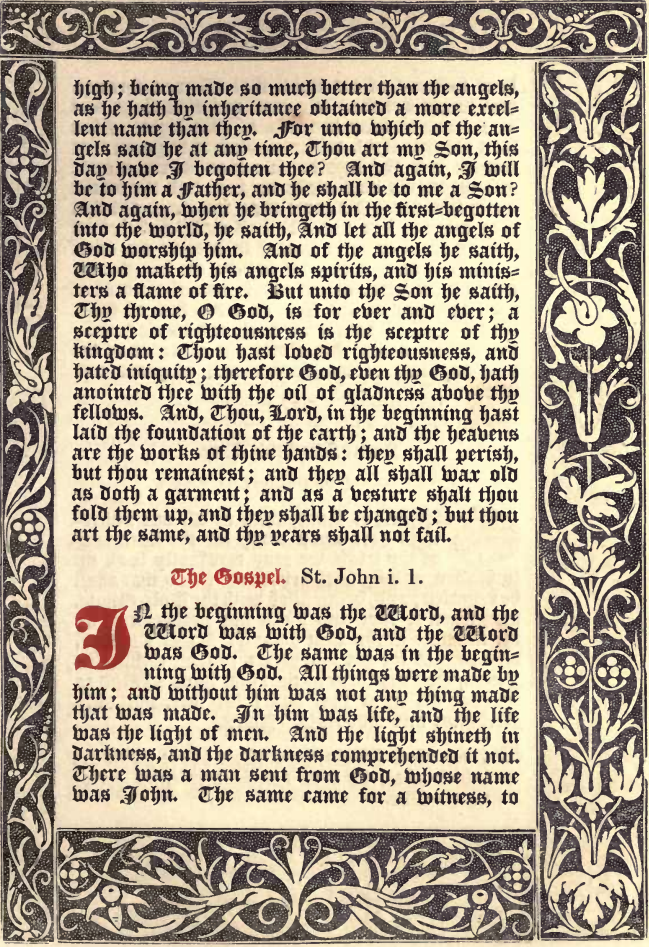
The Collect.

ALmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on






high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. St. John i. 1.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to



bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.




Saint Stephen's Day.

The Collect.

GRACE, O Lord, that, in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

C Then shall follow the Collect of the Patibity, which shall be said continually unto New-year's Eve.



For the Epistle. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. St. Matth. xxiii. 34.

BEHOULD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me

henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.



Saint John the Evangelist's Day.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. Amen.

The Epistle. I St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the

blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.



The Innocents' Day.

The Collect.



ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to

glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. Amen.

For the Epistle. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. St. Matth. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod;

that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama there was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.




The Sunday after Christmas-day.

The Collect.

ALmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of




the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. St. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.






The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. Now was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.



The Gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

C *The same Collect, Epistle, and Gospel shall serve for every Day after unto the Epiphany.*



The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

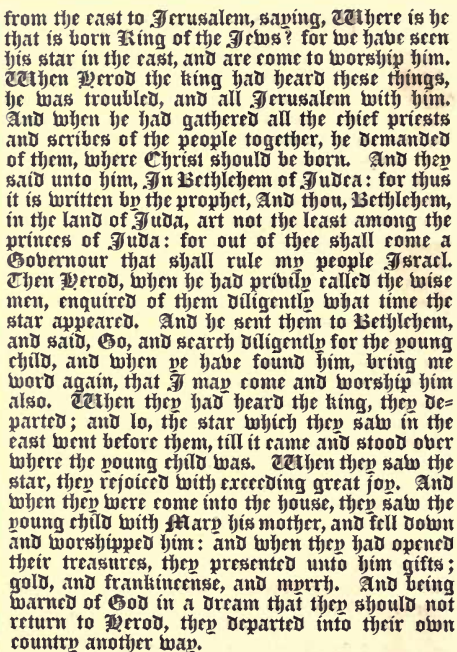
GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: Now that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.

The Gospel. St. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men



from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judca: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.



The first Sunday after the Epiphany.

The Collect.


LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 1.

BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Gospel. St. Luke ii. 41.

ALL his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew



not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.




The second Sunday after the Epiphany.

The Collect.

ALIGHT and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 6.

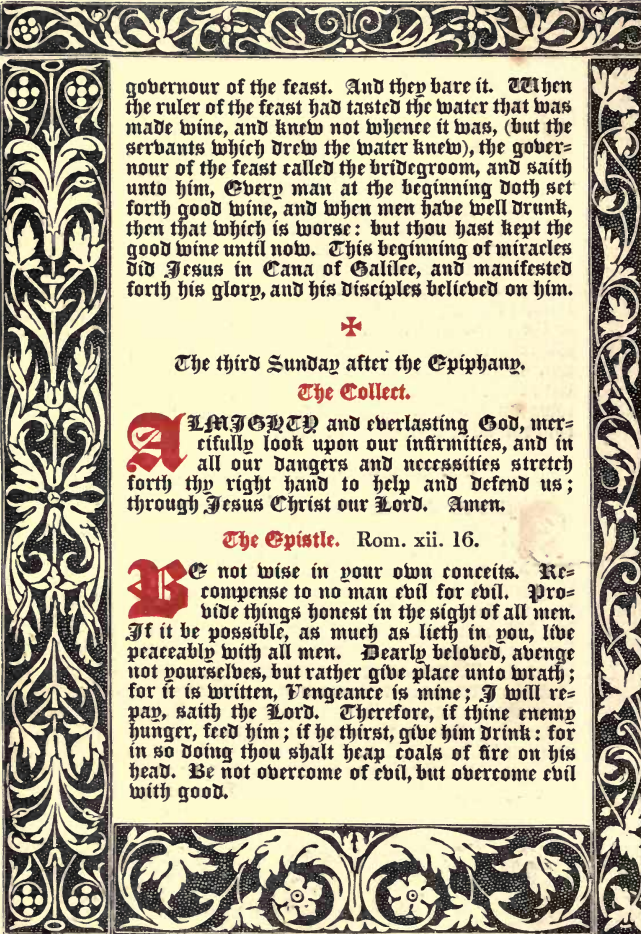
WHATS then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to



the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the



gouvernour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the serbants which drew the water knew), the gouvernour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his Disciples believed on him.



The third Sunday after the Epiphany.

The Collect.

ALMAIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 16.

BE not wise in your own conceits. Repense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. St. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.



The fourth Sunday after the Epiphany.

The Collect.

GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience-sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St. Matth. viii. 23.

AND when he was entered into a ship, his Disciples followed him. And behold, there arose a great tempest in the sea, inso- much that the ship was covered with the waves: but he was asleepe. And his Disciples came to him, and awoke him, saying, Lord, save us; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.



The fifth Sunday after the Epiphany.

The Collect.


LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. Amen.

The Epistle. Col. iii. 12.

AND on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, the enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the



servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.




The sixth Sunday after the Epiphany.


The Collect.

GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen.

The Epistle. 1 St. John iii. 1.


WHOULD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know,







that, when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law. And ye know that he was manifested to take away our sins ; and in him is no sin. Whosoever abideth in him sinneth not : whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you : he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the Devil : for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St. Matth. xxiv. 23.



TELL if any man shall say unto you, Lo, here is Christ, or there ; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders ; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert ; go not forth : behold, he is in the secret chambers ; believe it not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven : and then shall all





the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.



The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.


LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. 1 Cor. ix. 24.

NOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

The Gospel. St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers in-



to his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the thirde hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more; and they likewise received every man a peny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a peny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.




The Sunday called Sexagesima, or the second
Sunday before Lent.

The Collect.

D LORD God, who seest that we put not
our trust in any thing that we do; Mer-
cifully grant that by thy power we may
be defended against all adversitie; through Jesus
Christ our Lord. Amen.


The Epistle. 2 Cor. xi. 19.

WE suffer fools gladly, seeing ye yourselves
are wise. For ye suffer if a man bring
you into bondage, if a man devour you,
if a man take of you, if a man exalt himself, if a
man smite you on the face. I speak as concern-
ing reproach, as though we had been weak: how-
beit, whereinsoever any is bold (I speak fool-
ishly), I am bold also. Are they Hebrews? so
am I. Are they Israelites? so am I. Are they the
seed of Abraham? so am I. Are they mini-
sters of Christ (I speak as a fool), I am more:
in labours more abundant; in stripes above mea-
sure; in prisons more frequent; in deaths oft.
Of the Jews five times received I forty stripes
save one; thrice was I beaten with rods; once
was I stoned; thrice I suffered shipwreck; a
night and a day I have been in the deep; in four-
neyings often; in perils of waters; in perils of
robbers; in perils by mine own countrymen; in
perils by the heathen; in perils in the city; in pe-
rils in the wilderness; in perils in the sea; in
perils among false brethren; in weariness and
painfulness; in watchings often; in hunger and
thirst; in fastings often; in cold and nakedness;
besides those things that are without, that which





cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St. Luke viii. 4.



WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are





they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.




The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. Amen.

The Epistle. 1 Cor. xiii. 1.


THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily pro-



voked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child; I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy



on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.



The first Day of Lent, commonly called
Ash-Wednesday.


The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

C This Collect is to be read every Day in Lent after the Collect appointed for the Day.

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and mer-



ciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar; and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. St. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.



The first Sunday in Lent.

The Collect.

LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. St. Matth. iv. 1.


THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, We shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.



The second Sunday in Lent.

The Collect.

ALmighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies,




and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

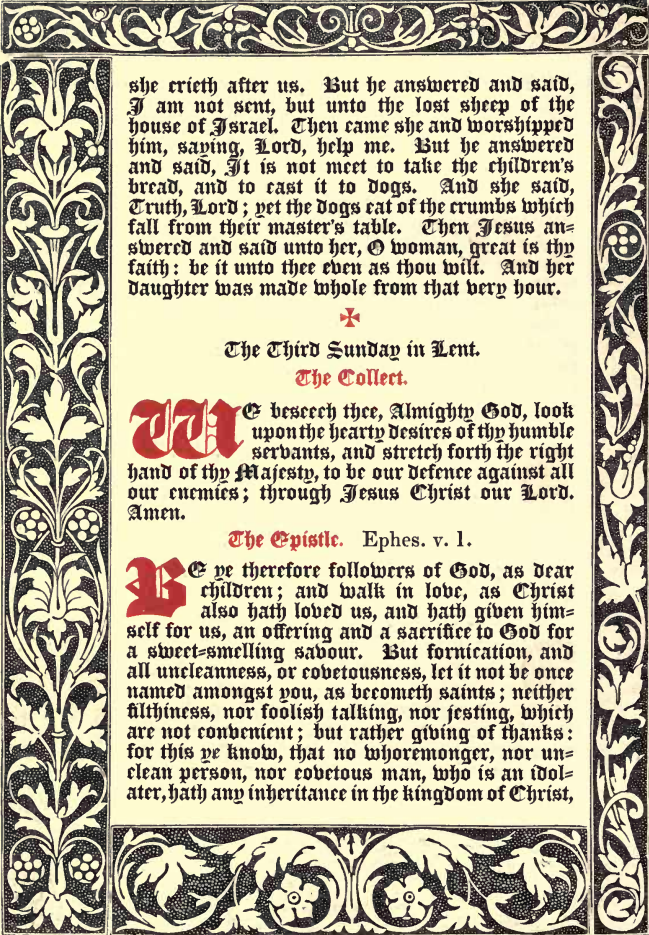
The Epistle. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his Holy Spirit.

The Gospel. St. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for





she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.




The Third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. v. 1.


Ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ,



and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reprobated are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, We casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.



a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.




The fourth Sunday in Lent.

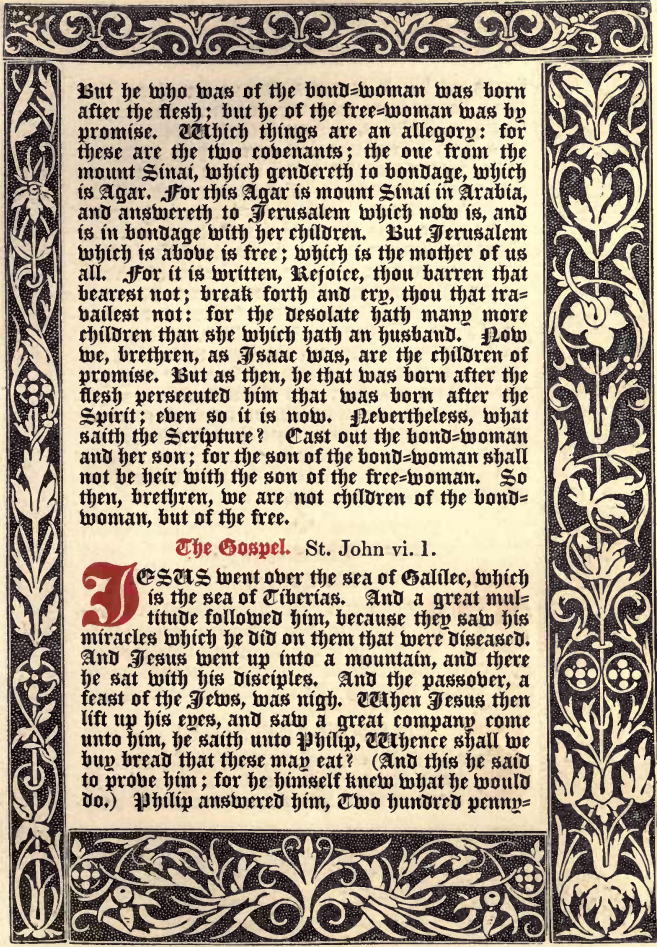
The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epistle. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman.

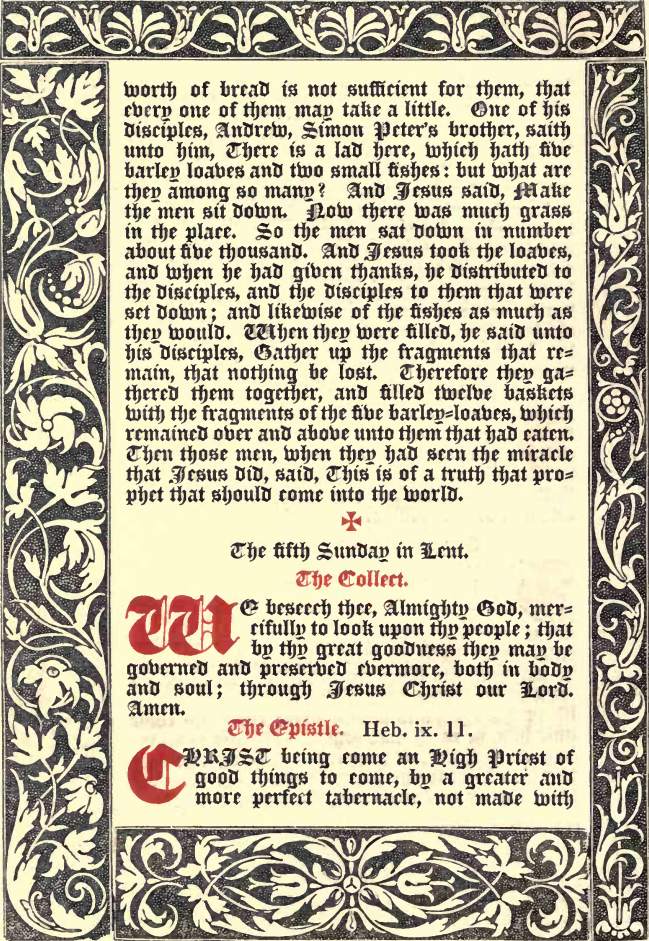




But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to probe him; for he himself knew what he would do.) Philip answered him, Two hundred penny=



worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.




The fifth Sunday in Lent.


The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

The Epistle. Heb. ix. 11.

CRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with

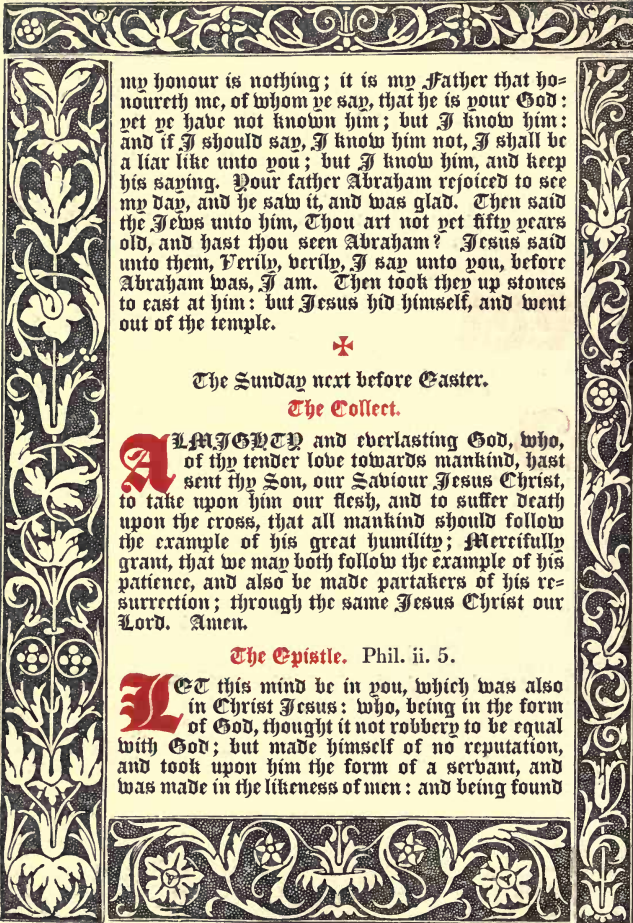




hands; that is to say, not of this building; neither by the blood of goats and calves: but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serbe the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? We that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself,



my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.



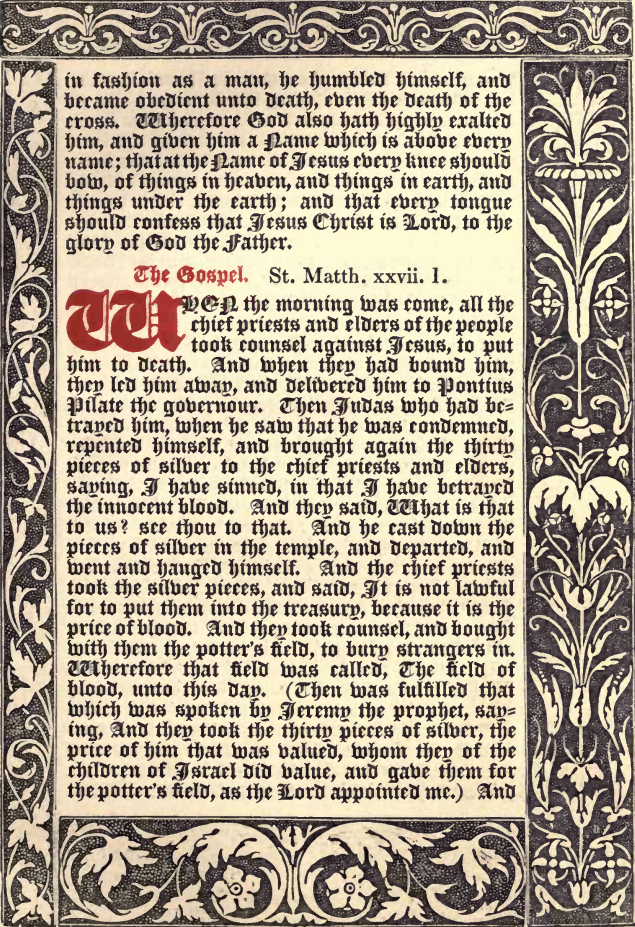
The Sunday next before Easter.

The Collect.

ALMAIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

The Epistle. Phil. ii. 5.

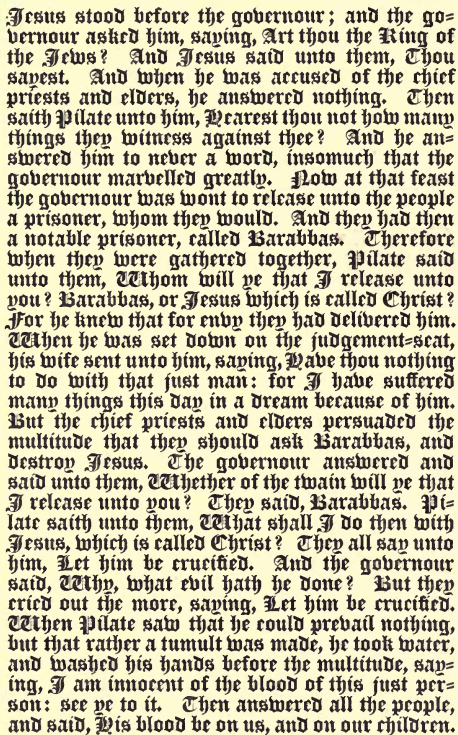
LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found




in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St. Matth. xxvii. 1.


WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And



Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto them, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.



Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, We saved others, himself he cannot



sabe: if he be the King of Israel, let him now come down from the cross, and we will believe him. We trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.




Monday before Easter.




For the Epistle. Isai. lxiii. 1.


WHAT is this that cometh from Edom,
with dyed garments from Bozrah?
this that is glorious in his apparel,





travelling in the greatness of his strength? **I** that speak in righteousness, mighty to save. **Wherefore** art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? **I** have trodden the wine-press alone, and of the people there was none with me: for **I** will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and **I** will stain all my raiment. **For** the day of vengeance is in mine heart, and the year of my redeemed is come. **And I** looked, and there was none to help; and **I** wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. **And I** will tread down the people in mine anger, and make them drunk in my fury, and **I** will bring down their strength to the earth. **I** will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. **For** he said, Surely they are my people, children that will not lie: so he was their Saviour. **In** all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. **But** they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. **Then** he remembered the days of old, **Moses** and his people, saying, **Where** is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right






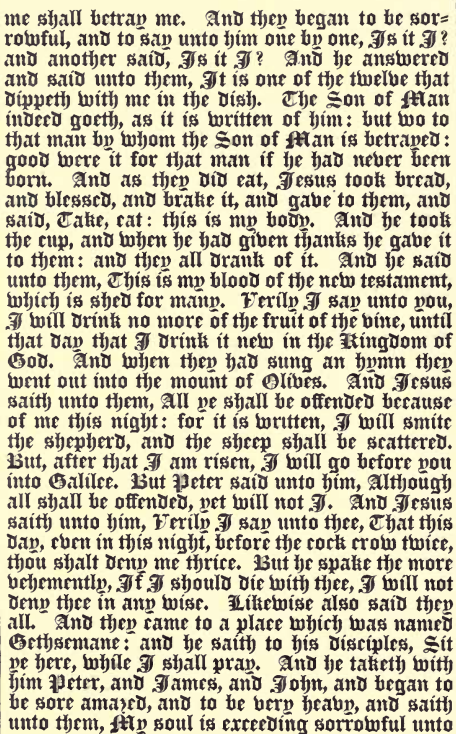
hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Flame? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Flame. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

The Gospel. St. Mark xiv. 1.


A*F*TER two days was the feast of the Passover, and of unleavened bread: and the chief priests and scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within them-




selves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforeshand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with




me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but wo to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto




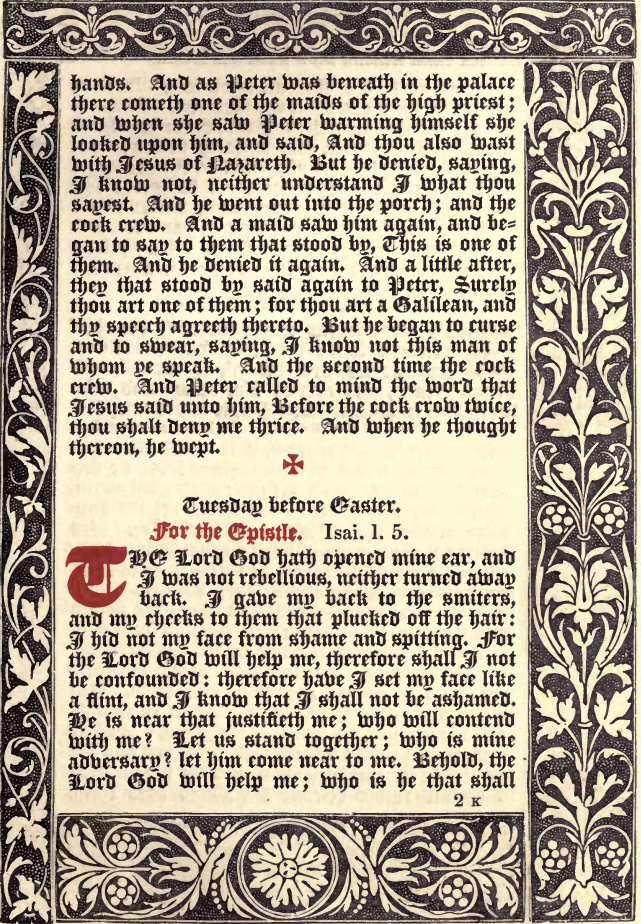
death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures





must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their






hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.



Tuesday before Easter.


For the Epistle. Isai. 1. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall






condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St. Mark xv. 1.







AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them.





And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, **THE KING OF THE JEWS.** And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads,






and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.




Wednesday before Easter.

The Epistle. Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon,






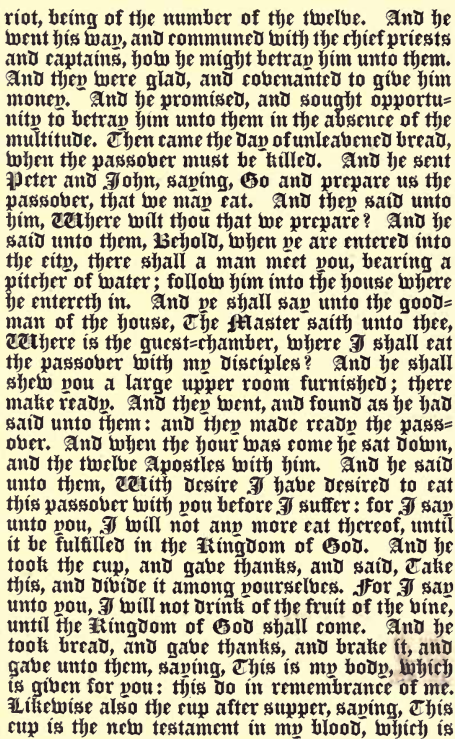
neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.


The Gospel. St. Luke xxii. 1.

AFTER the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Isca-

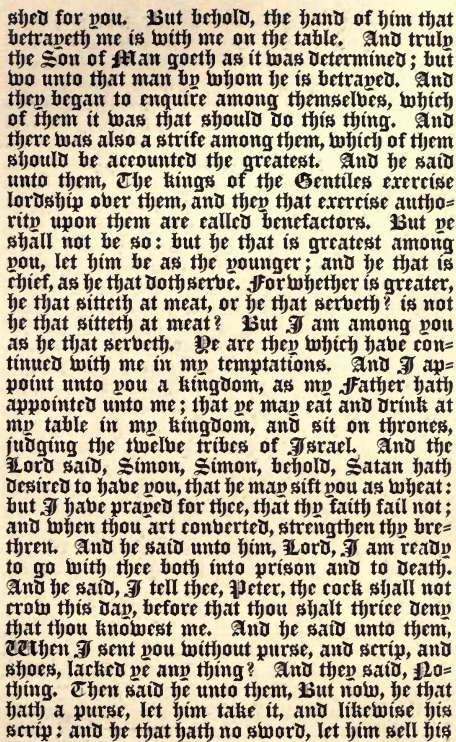


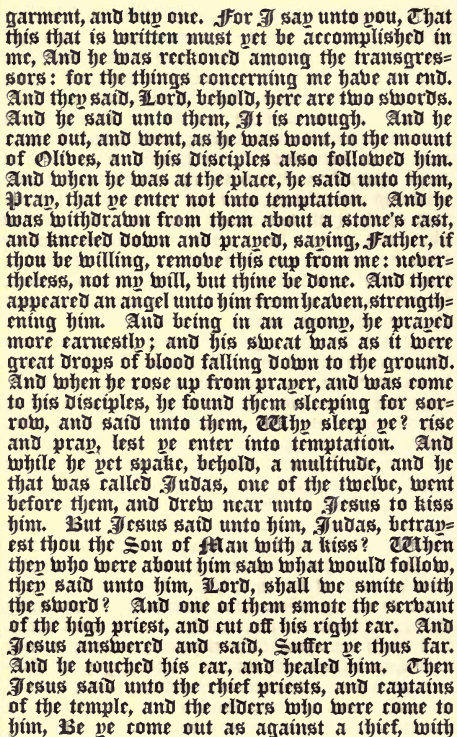
riot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my Disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is





shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his





garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with

swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand

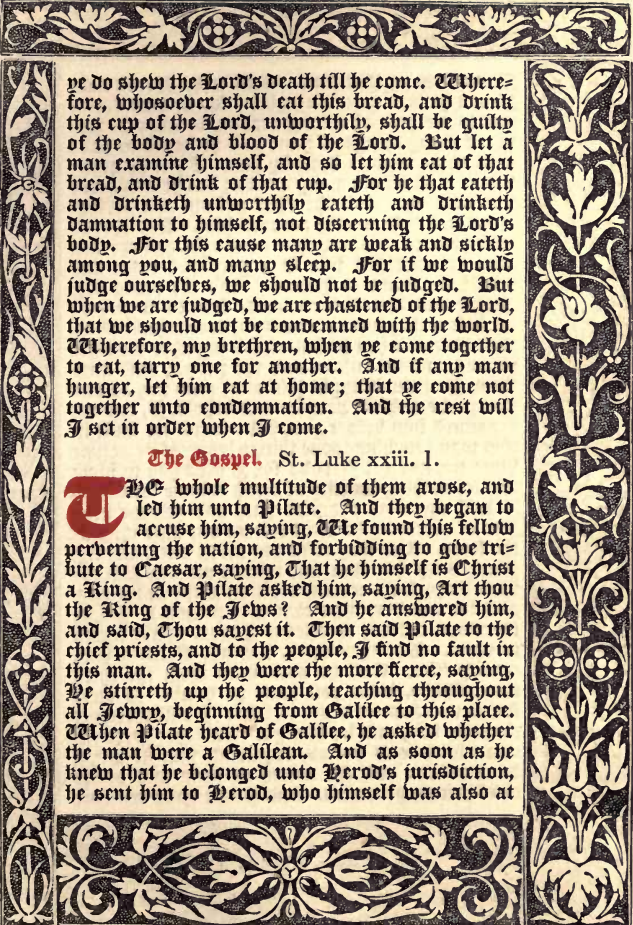
of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.



Thursday before Easter.

The Epistle. 1 Cor. xi. 17.

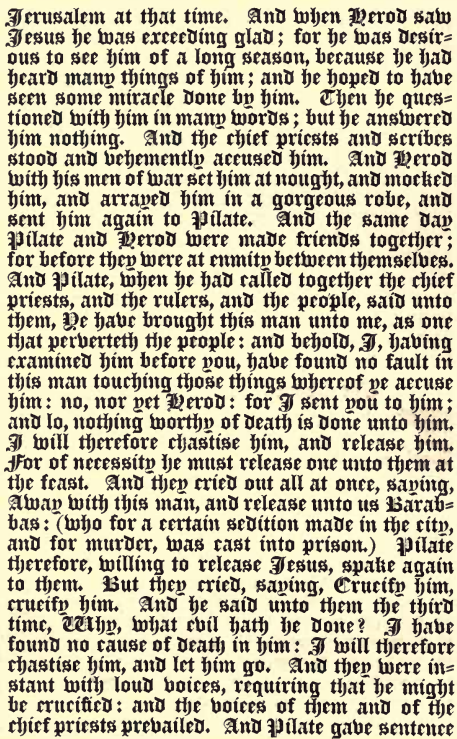
In this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup,



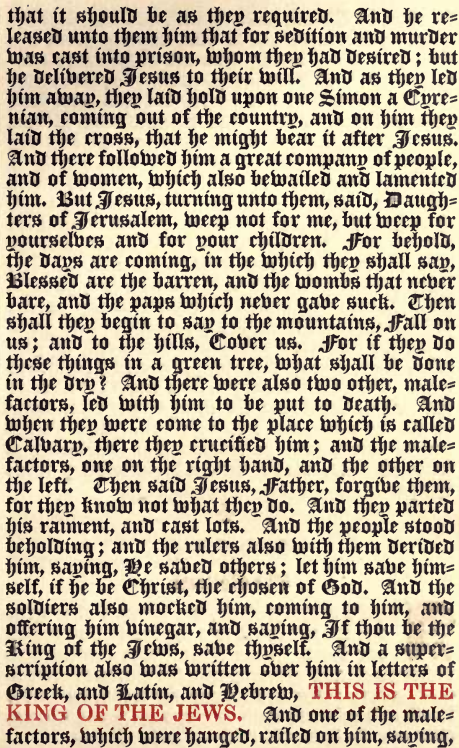
ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. St. Luke xxiii. 1.


THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at



Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence



that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** And one of the malefactors, which were hanged, railed on him, saying,




If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.



Good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.




ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. Amen.


MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

The Epistle. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Therefore,




when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Lo, I come to do thy will, O God. We taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our






bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.




The Gospel. St. John xix. 1.

AND therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against




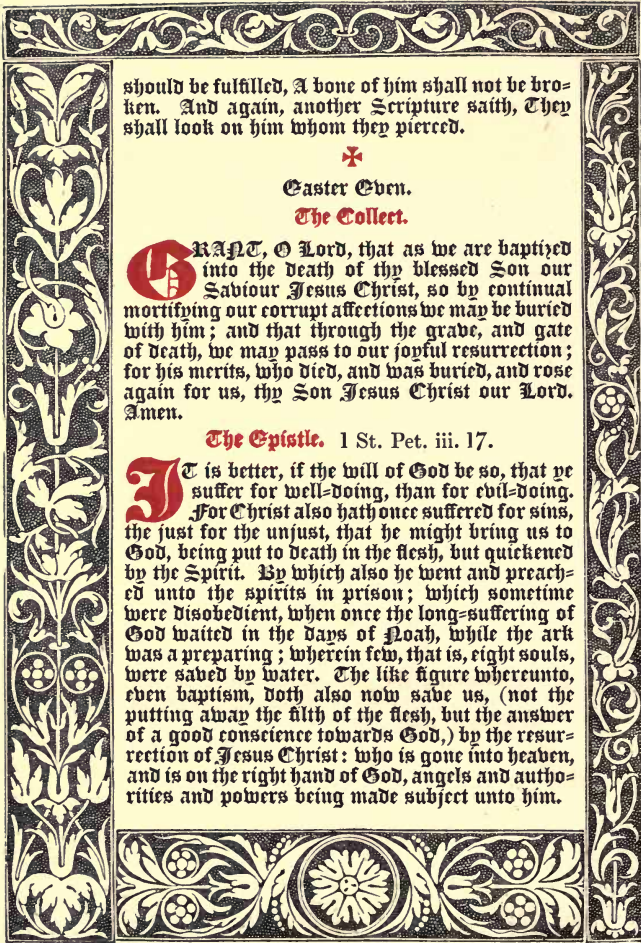
me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.** This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam,





woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture





should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.



Easter Even.

The Collect.

BRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epistle. 1 St. Pet. iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The Gospel. St. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.



EASTER-DAY.

At Morning Prayer, instead of the Psalm, O come, let us sing, &c. these Anthems shall be sung or said.

FIRST our passover is sacrificed for us: therefore let us keep the feast; Not with the old leaven, nor with the

leaven of malice and wickedness : but with the unleavened bread of sincerity and truth. **1 Cor. v. 7.**

CHRI^ST being raised from the Dead dieth no more : Death hath no more Dominion over him.

For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be Dead indeed unto sin : but alive unto God through Jesus Christ our Lord. **Rom. vi. 9.**

CHRI^ST is risen from the Dead : and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the Dead.

For as in Adam all die : even so in Christ shall all be made alive. **1 Cor. xv. 20.**

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Collect.


ALMAIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect ; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. Col. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gospel. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then



went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.






Monday in Easter-week.

The Collect.

ALmighty God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

For the Epistle. Acts x. 34.


PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was



with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

The Gospel. St. Luke xxiv. 13.

WHEN two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which



should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.



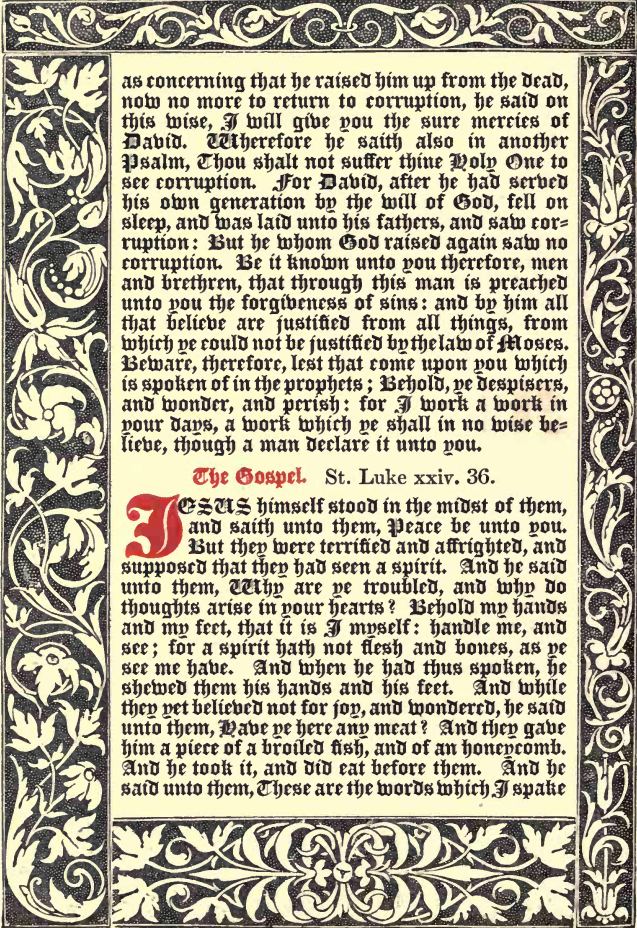
Tuesday in Easter=week.

The Collect.

ALMAIGHTY God, who through thy only= begotten Son Jesus Christ hast overcome death, and opened unto us the gate of ever= lasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath=day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And



as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake

unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.




The first Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serbe thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these



three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

The Gospel. St. John xx. 19.


THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.



The second Sunday after Easter.

The Collect.

AL MIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life;



Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

The Epistle. 1 St. Pet. ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As

the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.



The third Sunday after Easter.

The Collect.

ALASSED God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

The Epistle. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of malicious-

ness; but as the serbants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. John xvi. 16.

JESUS said to his Disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his Disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall reioice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall reioice, and your joy no man taketh from you.




The fourth Sunday after Easter.

The Collect.



ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that




they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

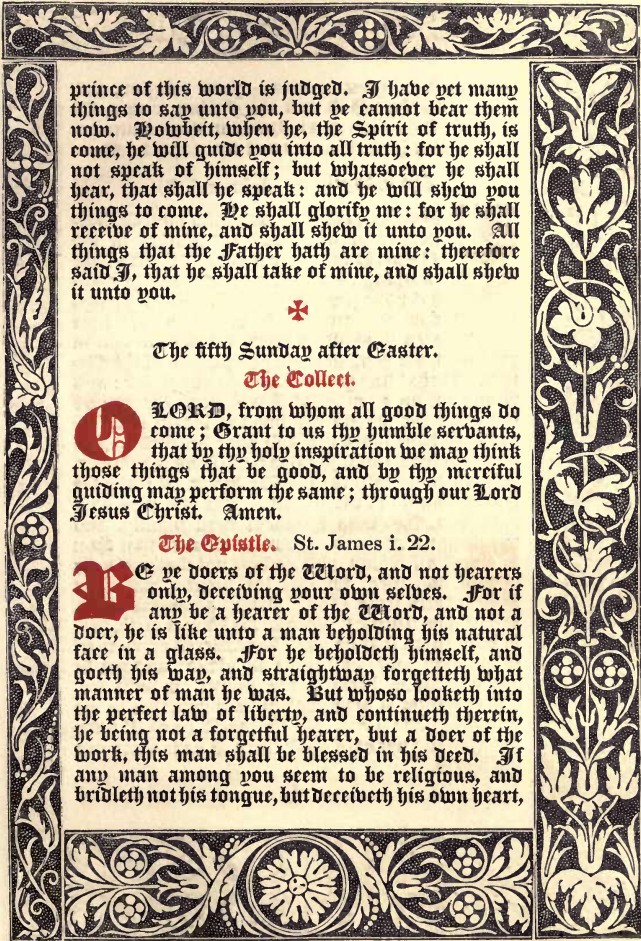
The Epistle. St. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

The Gospel. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the





prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. Ye shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.



The fifth Sunday after Easter.

The Collect.

LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

The Epistle. St. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart,

this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John xvi. 23.

TRULY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.



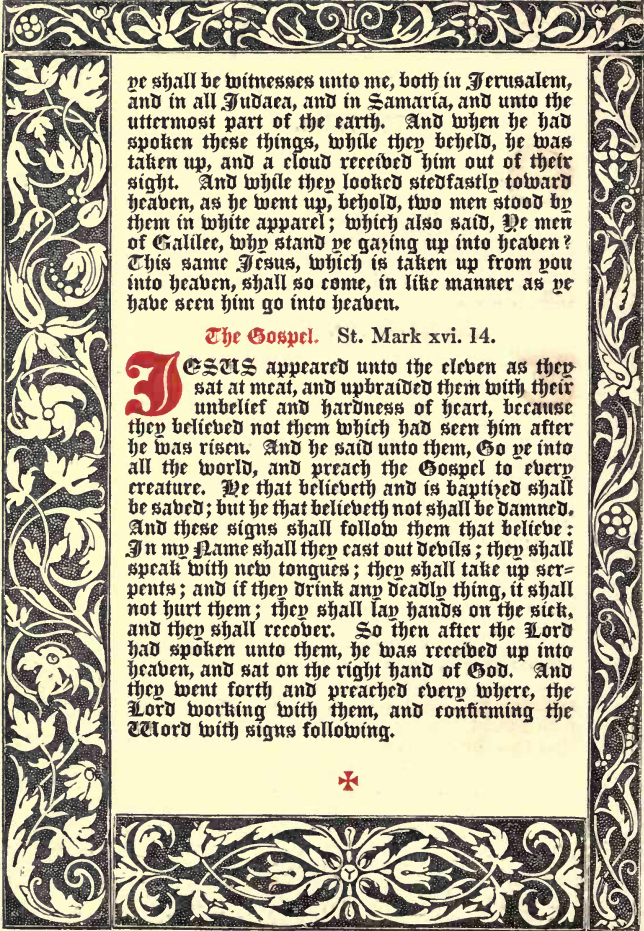
The Ascension-Day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and



ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

The Gospel. St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.



Sunday after Ascension-Day.

The Collect.


GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle. 1 St. Pet. iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel. St. John xv. 26, and part of Chap. xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have



been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.




TRINITY-SUNDAY.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts ii. 1.

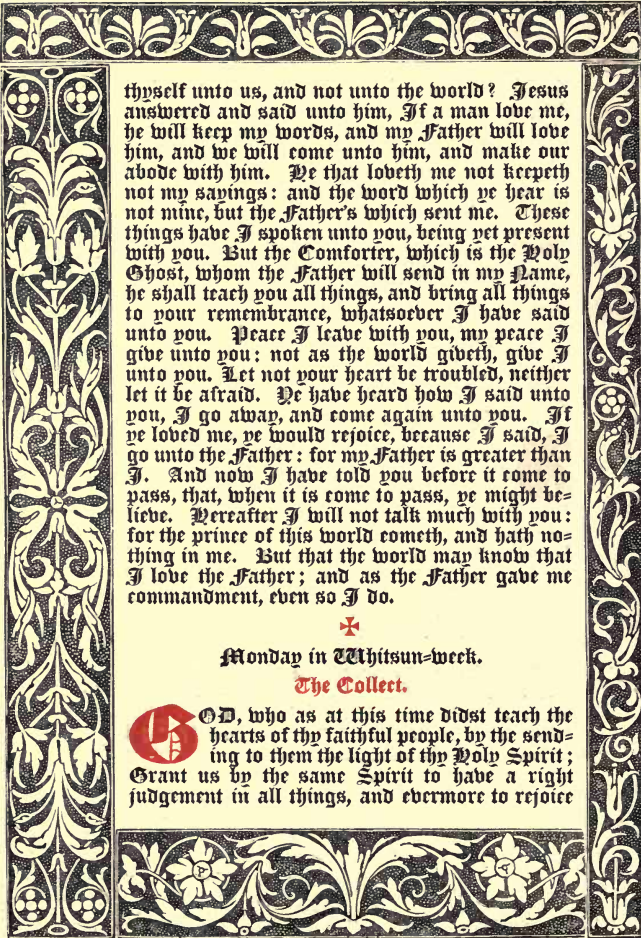
WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were



dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest



thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.



Monday in Whitsun-week.

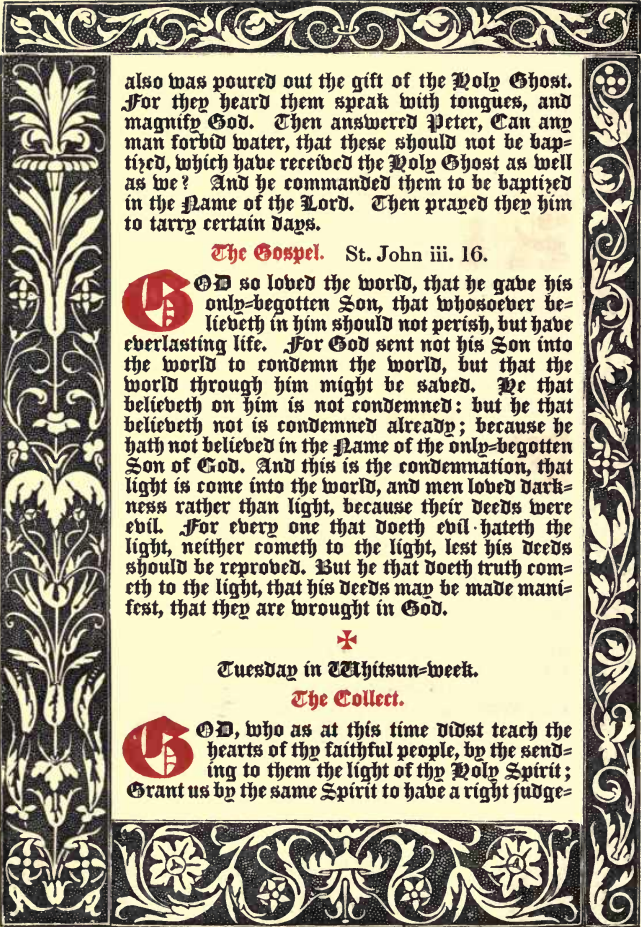
The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce

in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that Word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him gave all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles



also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.



Tuesday in Whitsun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judge-

ment in all things, and evermore to reioice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not

hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.



TRINITY-SUNDAY.

The Collect.

ALMAIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.


For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns

of gold: And out of the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who lieth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that lieth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old?




can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.





The first Sunday after Trinity.

The Collect.



GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace,





that in keeping of thy commandments we may please thee, both in will and deed ; through Jesus Christ our Lord. Amen.

The Epistle. I St. John iv. 7.

BELOVED, let us love one another : for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God ; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us ; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement ; because as he is, so are we in this world. There is no fear in love ; but perfect love casteth out fear ; because fear hath torment : He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother, whom he hath seen, how can he

love God, whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also.

The Gospel. St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will re-

pent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.




The Second Sunday after Trinity.

The Collect.

LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. Amen.

The Epistle. I St. John iii. 13.

MURDER not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Whereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have



we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servants at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the lanes and streets of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.



The third Sunday after Trinity.

The Collect.


LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

The Epistle. 1 St. Pet. v. 5.

AL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. St. Luke xv. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety



and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.




The fourth Sunday after Trinity.


The Collect.

GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Epistle. Rom. viii. 18.

RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature





waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. St. Luke vi. 36.

Ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.



The fifth Sunday after Trinity.

The Collect.

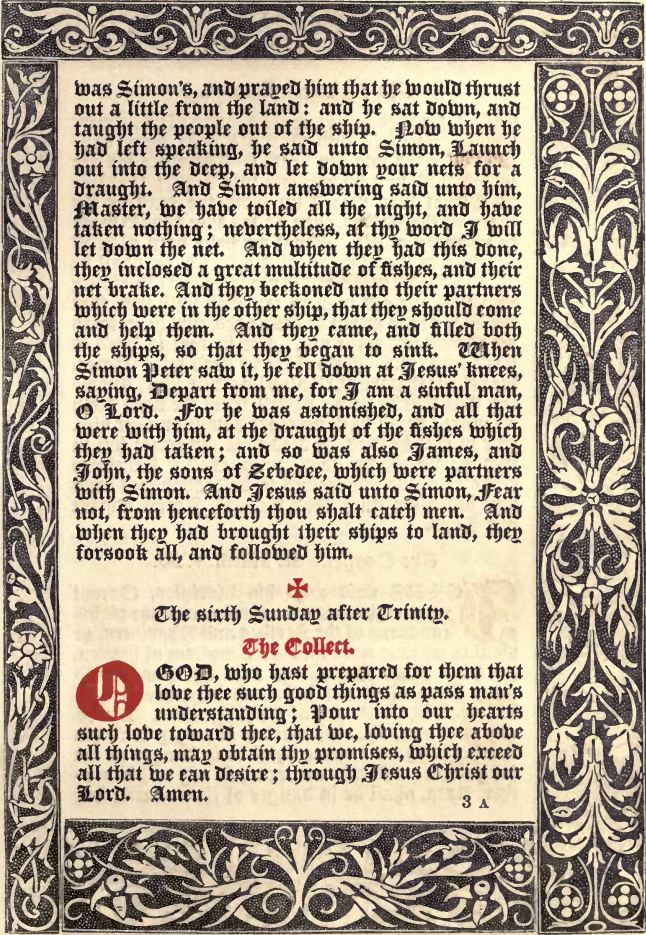
GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.

The Epistle. 1 St. Pet. iii. 8.

Ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. St. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which




was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.



The sixth Sunday after Trinity.

The Collect.

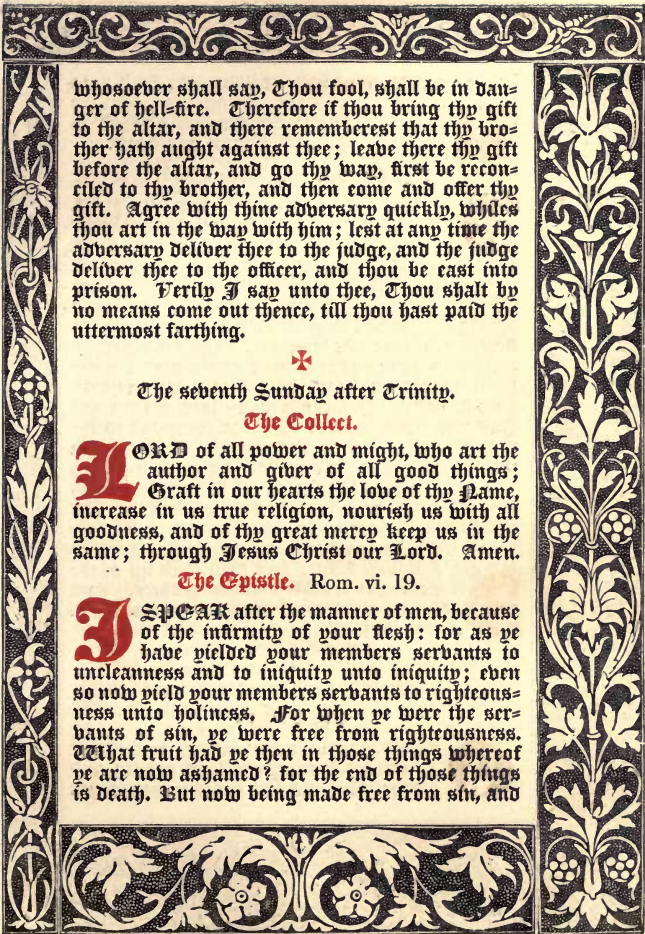
 **GOD**, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

The Epistle. Rom. vi. 3.

NOW ye not, that so many of us as were baptizyd into Jesus Christ were baptizyd into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Gospel. St. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but



whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whyles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be east into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.



The seventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

The Epistle. Rom. vi. 19.

SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and

become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St. Mark viii. 1.

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.



The eighth Sunday after Trinity.

The Collect.



GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put

away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. Amen.

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. St. Matth. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.



The ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. x. 1.

RECTRICE, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrowen in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.

There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.



The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the day shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.



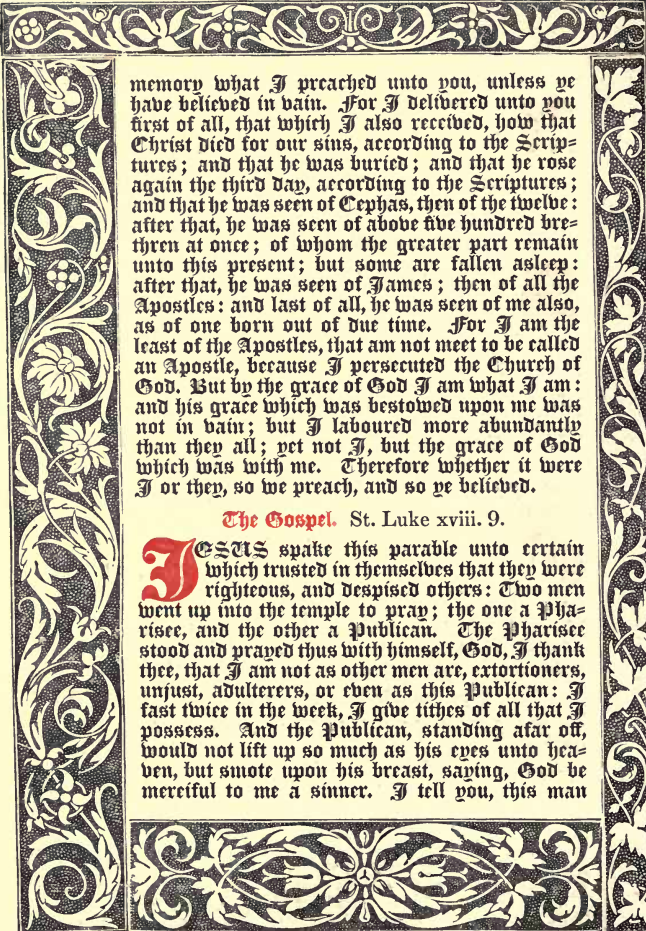
The eleventh Sunday after Trinity.

The Collect.

GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. xv. 1.

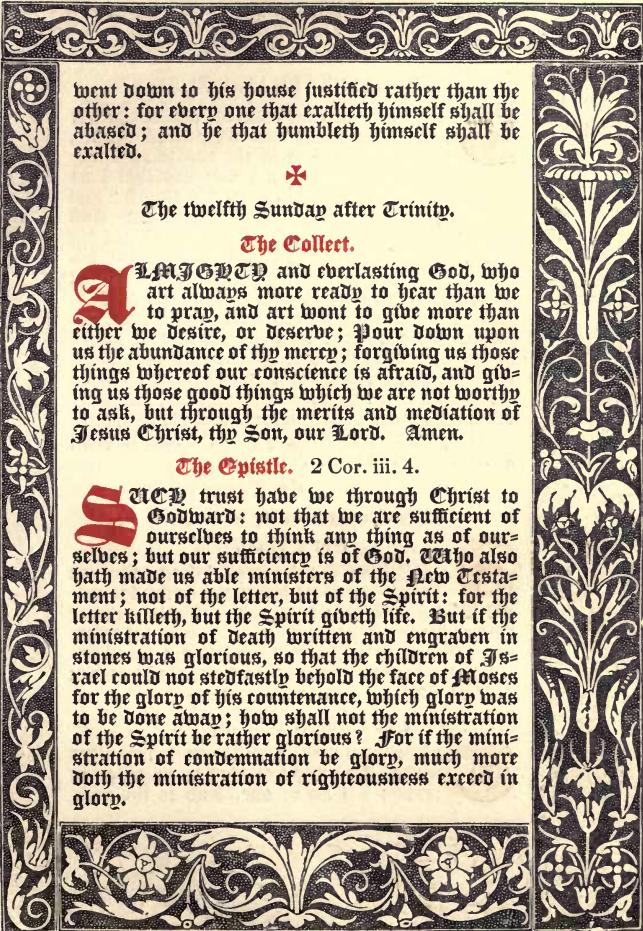
RETURN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in



memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man



went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.



The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

The Epistle. 2 Cor. iii. 4.

SUCH trust have we through Christ to Godward: not that we are sufficient of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephyphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.



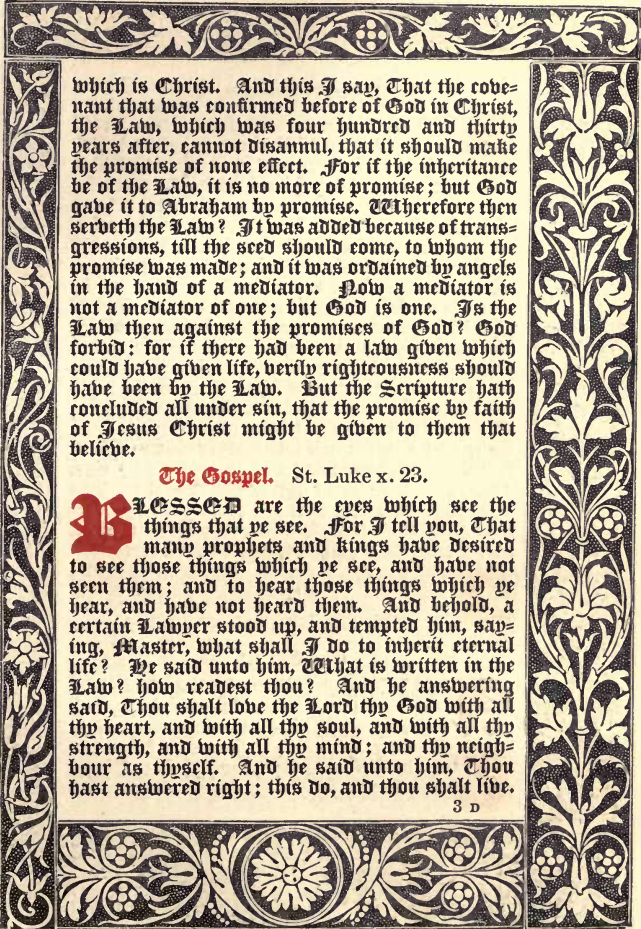
The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fall not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

The Epistle. Gal. iii. 16.


The Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed,



which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live.




But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.



The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.




The Epistle. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, enbysings, murders, drunkenness, rebellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Gospel. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his



face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.




The fifteenth Sunday after Trinity.

The Collect.

RESP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

The Epistle. Gal. vi. 11.

DE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of



God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. St. Matth. vi. 24.

NO man can serue two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serue God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Therefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for

the things of itself: sufficient unto the day is the evil thereof.



The sixteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier (and they that bare him stood still), and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Iudaea, and throughout all the region round about.



The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 1.

THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endea-

pouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.



The eighteenth Sunday after Trinity.

The Collect.


LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. St. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think



ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.




The nineteenth Sunday after Trinity.

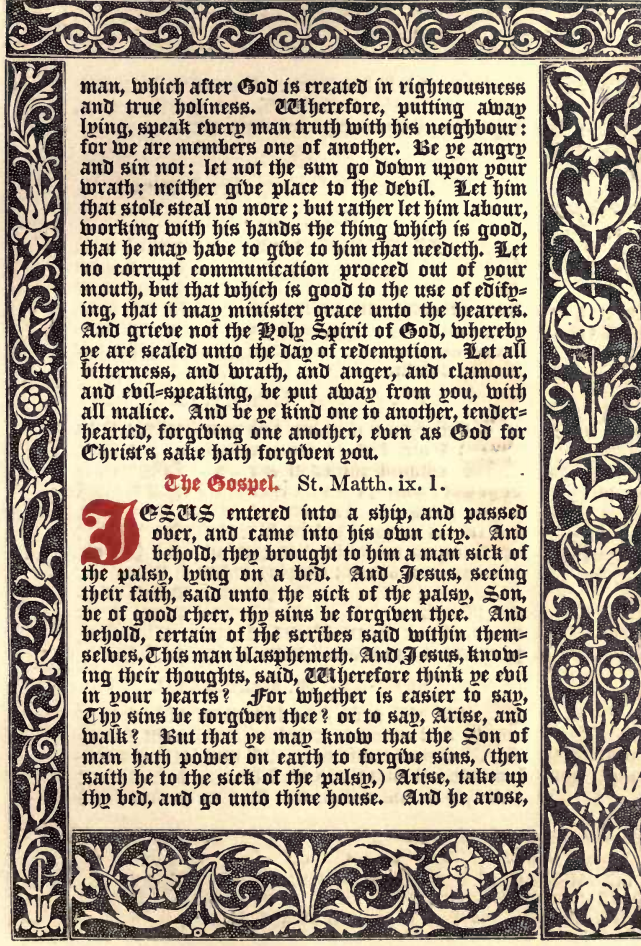
The Collect.

GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new






man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose,



and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.



The twentieth Sunday after Trinity.

The Collect.


O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. Amen.

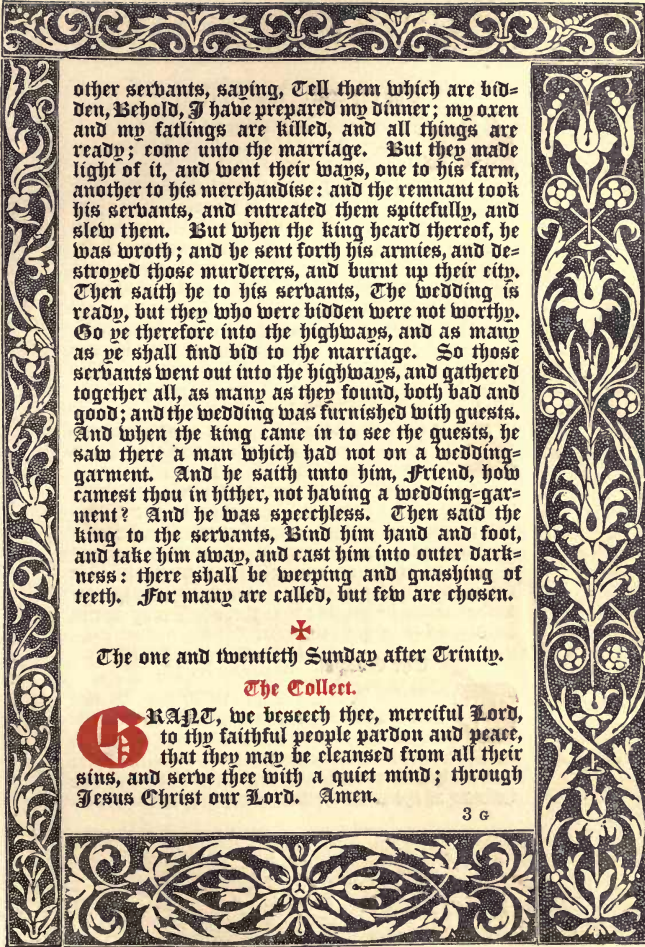
The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. St. Matth. xxii. 1.

JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth





other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall he weeping and gnashing of teeth. For many are called, but few are chosen.



The one and twentieth Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. vi. 10.

AD brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand, therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

The Gospel. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus

unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.



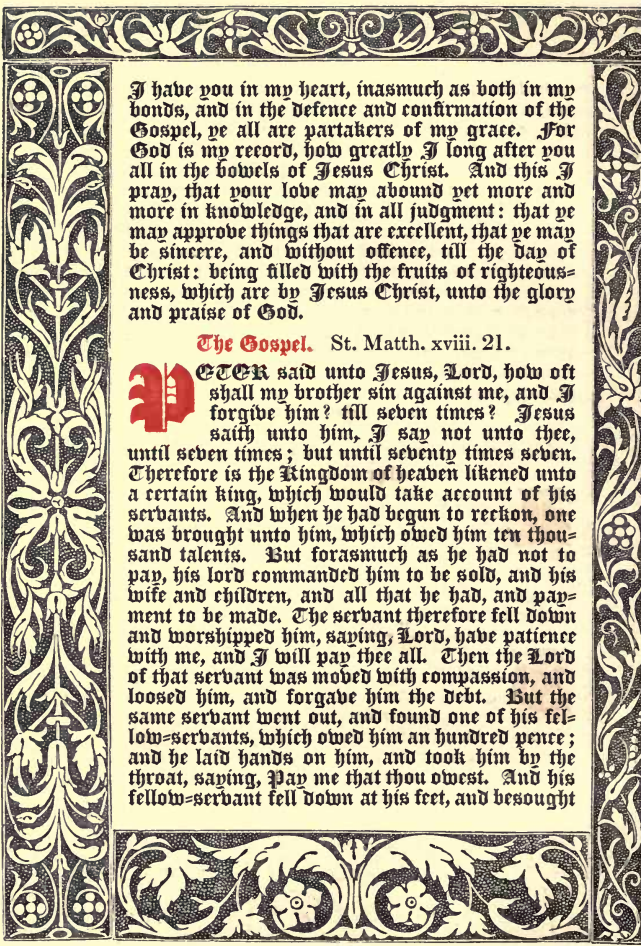
The two and twentieth Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. Amen.

The Epistle. Phil. i. 3.

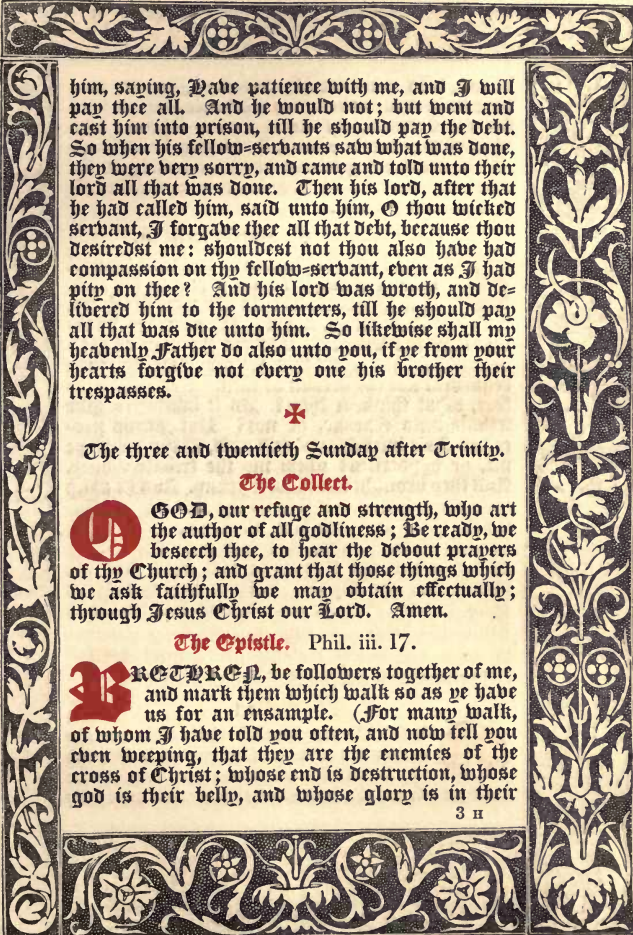
I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the Day of Jesus Christ; even as it is meet for me to think this of you all, because

A decorative border with intricate floral and scrollwork patterns surrounds the text. The border is composed of repeating motifs of leaves, flowers, and scrolls, creating a rich, textured frame.

I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought



him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.



The three and twentieth Sunday after Trinity.

The Collect.

GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

The Epistle. Phil. iii. 17.

RETURN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their

shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. St. Matth. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their Disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.



The four and twentieth Sunday after Trinity.

The Collect.

LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by


our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The Epistle. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matth. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worship-



ped him, saying, My daughter is even now dead ; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve yeats, came behind him, and touched the hem of his garment ; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place ; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the same hereof went abroad in all that land.




The five and twentieth Sunday after Trinity.

The Collect.

STRIKE up, we beseech thee, O Lord, the wills of thy faithful people ; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded ; through Jesus Christ our Lord. Amen.

For the Epistle. Jer. xxiii. 5.

BEHOOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved,



and Israel shall dwell safely: and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord lieth, which brought up the children of Israel out of the land of Egypt; but, The Lord lieth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

The Gospel. St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, **Whence shall we buy bread that these may eat?** (And this he said to prove him; for he himself knew what he would do.) Philip answered him, **Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.** One of his disciples, Andrew, Simon Peter's brother, saith unto him, **There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many?** And Jesus said, **Make the men sit down.** Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. **When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.** Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which

remained ober and aboue unto them that had eaten. Then those men, when they had seen the miracle that Iesus did, said, This is of a truth that Prophet that should come into the world.

C If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the oberplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.




Saint Andrew's Day.

The Collect.

ALLMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Iesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Iesus Christ our Lord. Amen.

The Epistle. Rom. x. 9.


IF thou shalt confess with thy mouth the Lord Iesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord ober




all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. St. Matth. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called





them. And they immediately left the ship and their father, and followed him.



Saint Thomas the Apostle.

The Collect.


ALMAIGHTY and ever-living God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprobated. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle. Ephes. ii. 19.

WE therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel. St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print



of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.



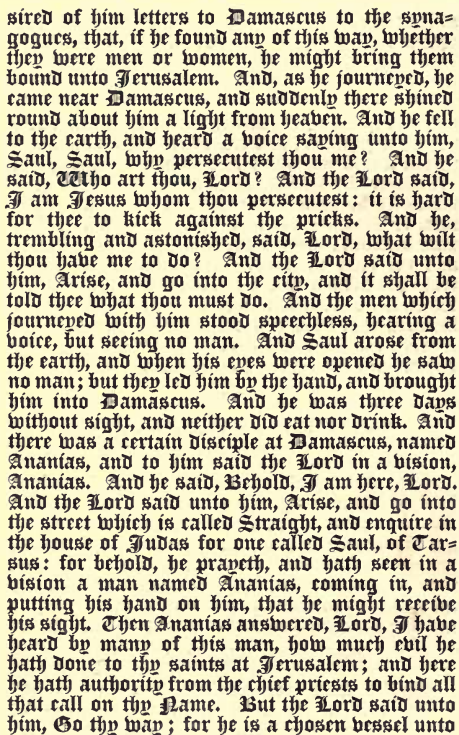
The conversion of Saint Paul.

The Collect.

GOD, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

For the Epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and de-




sired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto

me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwell at Damascus, proving that this is very Christ.

The Gospel. St. Matth. xix. 27.

ANOTHER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake,



shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.




The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and ever-living God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For the Epistle. Mal. iii. 1.

BEHOOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers,



and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. St. Luke ii. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Symeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Symeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

(yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.



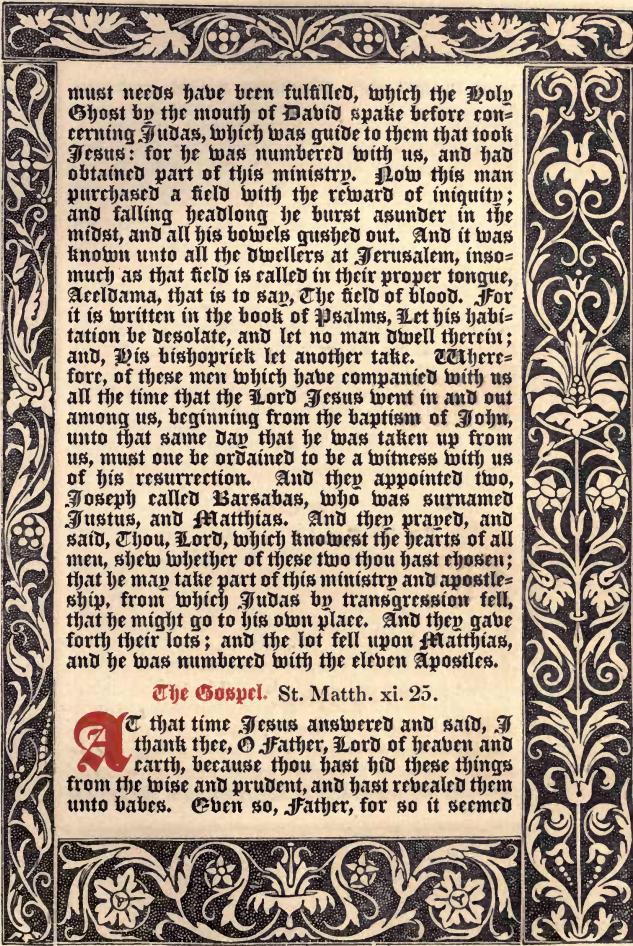
Saint Matthias's Day.

The Collect.

GOD, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. Amen.

For the Epistle. Acts i. 15.

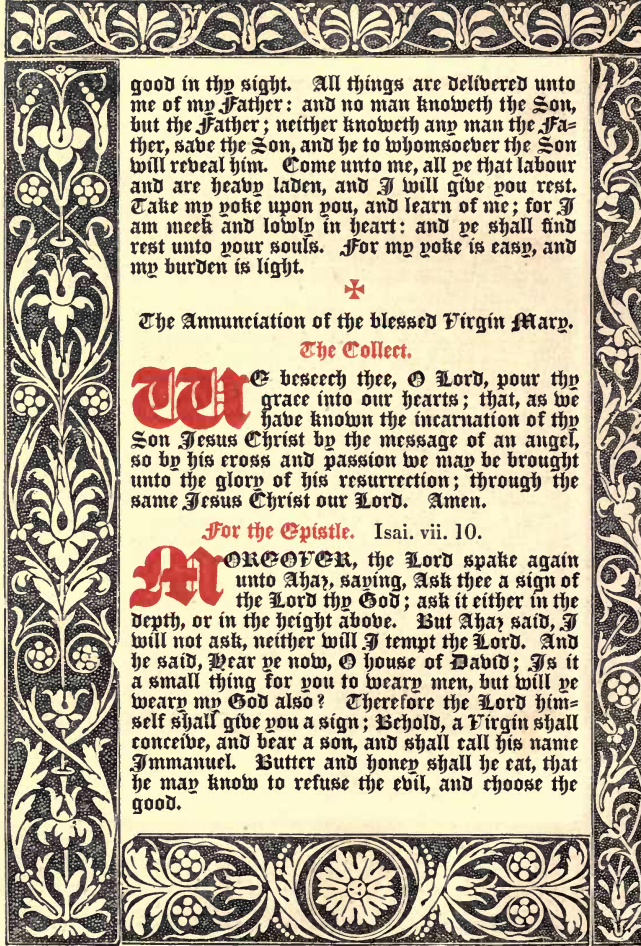
IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture



must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, inso-much as that field is called in their proper tongue, Aeldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. St. Matth. xi. 25.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed



good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.



The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

For the Epistle. Isai. vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.



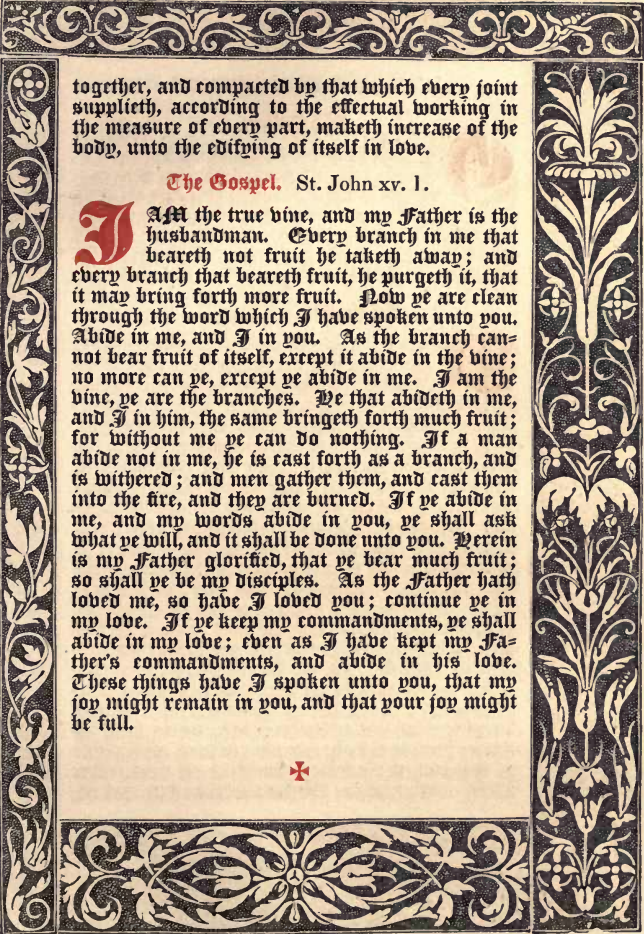
Saint Mark's Day.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined



together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gospel. St. John xv. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Wherein is my Father glorified, that ye bear much fruit; so shall ye be my Disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.



Saint Philip and Saint James's Day.

The Collect.

ALMAIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that en-

dureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. St. John xiv. 1.

AND Jesus said unto his Disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my

Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.



Saint Barnabas the Apostle.

The Collect.

LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. Amen.

For the Epistle. Acts xi. 22.

TIMONS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius

Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.



Saint John Baptist's Day.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

For the Epistle. Isai. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St. Luke i. 57.

LY S A B E T T 's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judaea. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would

grant unto us, that we, being delivered out of the hands of our enemies, might serue him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of saluation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.




Saint Peter's Day.

The Collect.

ALMAIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

For the Epistle. Acts xii. 1.


ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

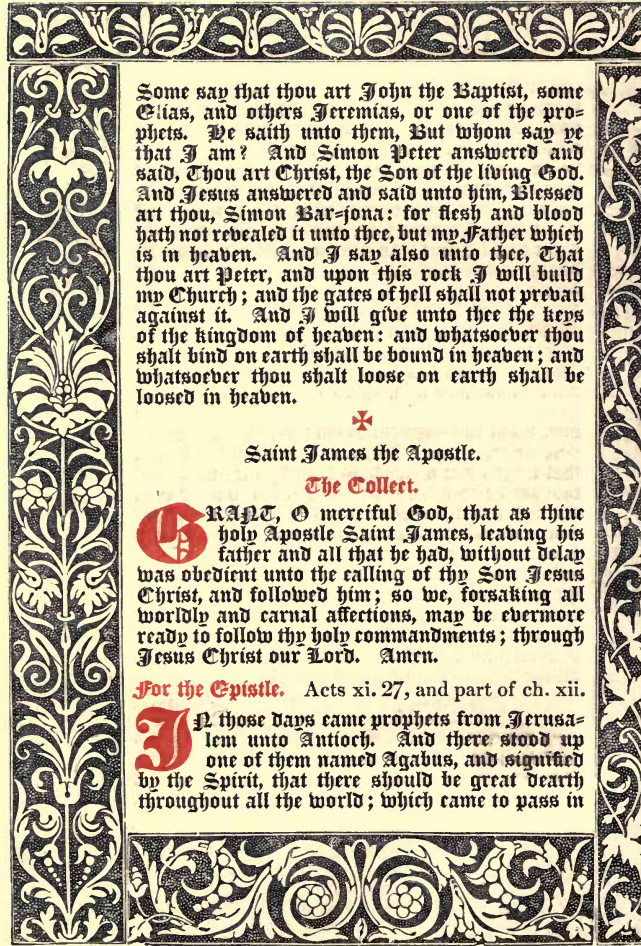


(Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. St. Matth. xvi. 13.

WHEN Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said,





Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-sona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.



Saint James the Apostle.

The Collect.

GRACE, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. Amen.

For the Epistle. Acts xi. 27, and part of ch. xii.

In those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in

the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him

be your seruant: euen as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.



Saint Bartholomew the Apostle.

The Collect.

D **OMINUS** and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. Amen.

For the Epistle. Acts v. 12.

WHEN the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

The Gospel. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The

kings of the Gentiles exercise lordshyp ober them ; and they that exercise authority upon them are called benefactors. But ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serue. For whether is greater, he that sitteth at meat, or he that serbeth ? is not he that sitteth at meat ? but I am among you as he that serbeth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones iudging the twelue tribes of Israel.



Saint Matthew the Apostle.

The Collect.

MATTHEW God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist ; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not : but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that

are lost: in whom the God of this world hath blinded the minds of them which belibe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. St. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.



Saint Michael and all Angels.

The Collect.



OVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway

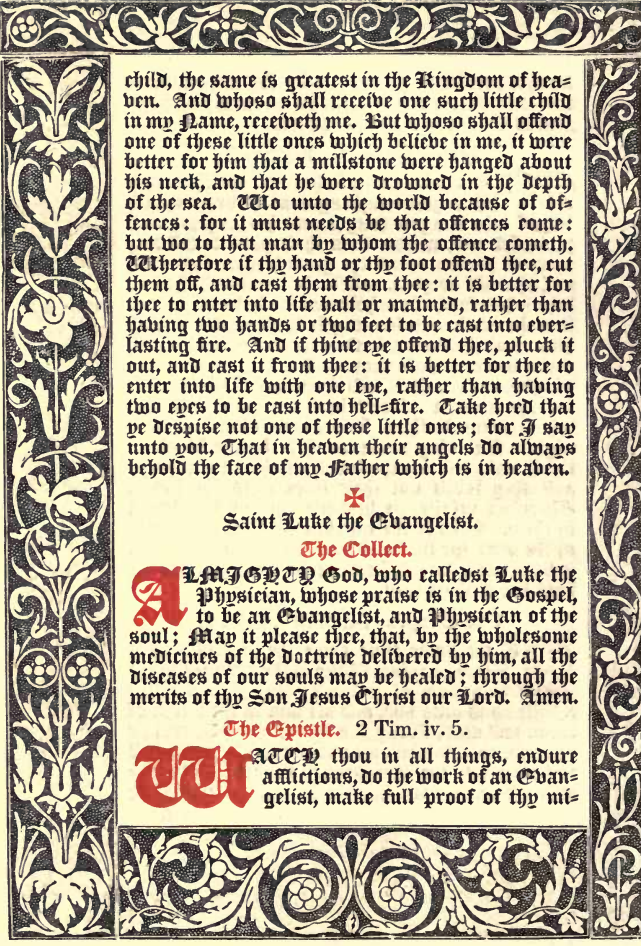
Do thee service in heaben, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

For the Epistle. Rev. xii. 7.

THERE was war in heaben: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaben. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaben, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. St. Matth. xviii. 1.

AT the same time came the Disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaben? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaben. Whosoever therefore shall humble himself as this little



child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.



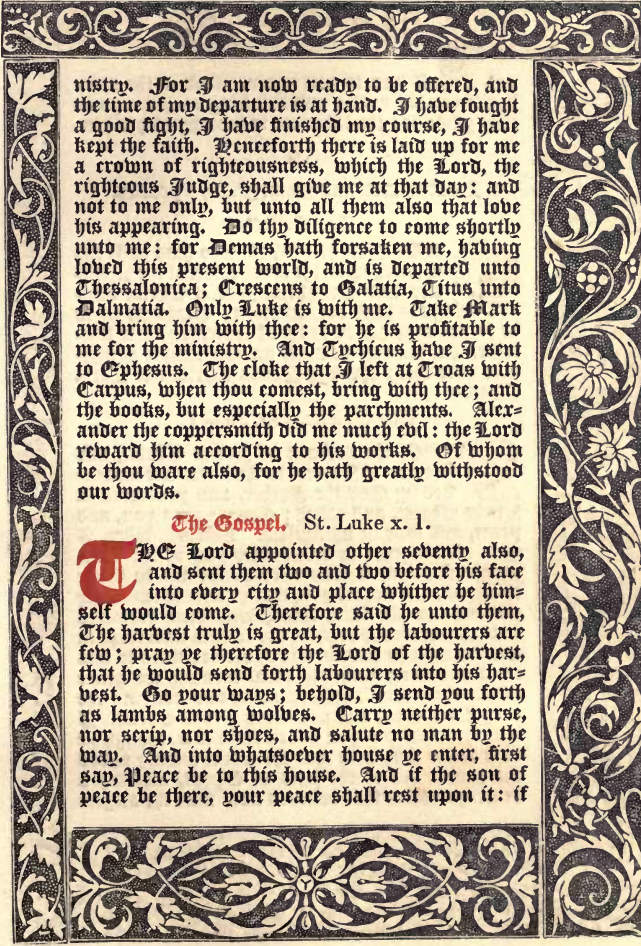
Saint Luke the Evangelist.

The Collect.

ALMSIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. 2 Tim. iv. 5.


WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy mi-



nistry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if



not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.




Saint Simon and Saint Jude, Apostles.

The Collect.

ALmighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. Amen.

The Epistle. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels



which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. St. John xv. 17.

THESSE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which

proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.



All Saints' Day.

The Collect.

DILIGENTLY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. Amen.


For the Epistle. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.



Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Symeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.




Of the tribe of Isachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.



The Gospel. St. Matth. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.



✠

C The Order of the
Administration of the Lord's Supper,
OR
Holy Communion.

C SO many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the Day before.



C And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

C The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he

a

himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

C The Table, at the Communion-time having a fair white linnen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

D  **OUR** Father, which art in heaven, Pallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us.  And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

A  **LARGE** God, unto whom all hearts

be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

C Then shall the Priest, turning to the people, rehearse distinctly all the **TEN COMMANDMENTS**; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

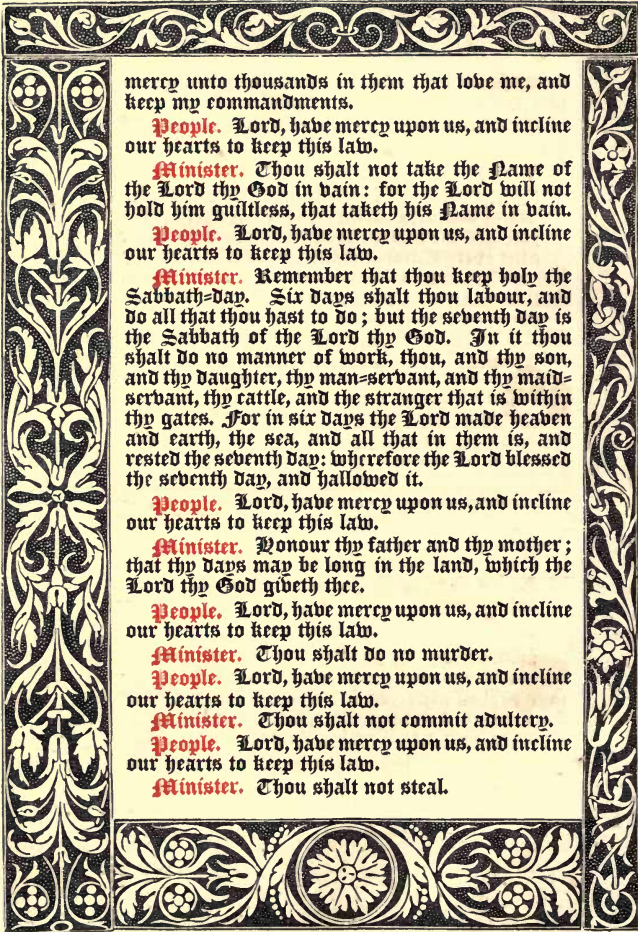
Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline

our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew



mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

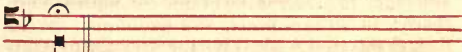
Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.



People. Lord, have mercy upon us, and write



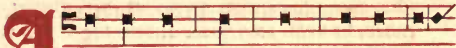
all these thy laws in our hearts, we beseech



thee.

C Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us pray.



ALMAIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant **VICTORIA**, our Queen and Governour, that she (knowing whose minister

she is) may above all things seek thy honour and glory: and that we, and all her subjects (Duly considering whose authority she hath) may faithfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed Lord and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost lieth and reigneth, ever one God, world without end. Amen.

Or,

ALmighty and everlasting God, we are taught by thy holy Lord, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of **VICTORIA** thy Seruant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserue thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

Chen shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle, [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel, (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.



BELIEVE in one God the Father

Almighty, Maker of heaven and earth, And

of all things visible and invisible :

And in one Lord Jesus Christ, the only-

begotten Son of God, Begotten of his Father

before all worlds, God of God, Light of Light,

Very God of very God, Begotten, not made,

Being of one substance with the Father ; By

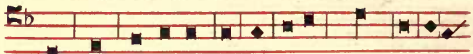




whom all things were made, Who for us men,



and for our salvation came Down from heaven,



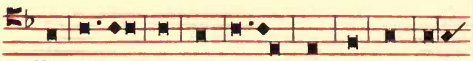
And was incarnate by the Holy Ghost of the



Virgin Mary, And was made man, And was



crucified also for us under Pontius Pilate.



We suffered and was buried, And the third day



he rose again according to the Scriptures,




And ascended into heaven, And sitteth on the





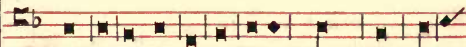
right hand of the Father. And he shall come



again with glory to judge both the quick and



the dead: Whose kingdom shall have no end.




And I believe in the Holy Ghost, The Lord



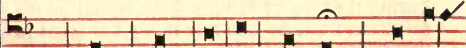
and Giver of life, Who proceedeth from the



Father and the Son, Who with the Father




and the Son together is worshipped and glori-



fied, Who spake by the Prophets. And I





believe one Catholick and Apostolick Church.


I acknowledge one Baptism for the remission

of sins, And I look for the Resurrection of

the Dead, And the life of the world to come.


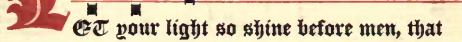
Amen.

C Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

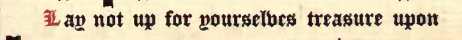

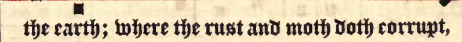



C Then shall follow the Sermon, or one of the
Promises already set forth, or hereafter to be
set forth, by authority.

C Then shall the Priest return to the Lord's
Table, and begin the Offertory, saying one or
more of these Sentences following, as he think-
eth most convenient in his discretion.

E  your light so shine before men, that

they may see your good works, and glorify

your Father which is in heaven. *St. Matth. v.*

Lay not up for yourselves treasure upon

the earth; where the rust and moth doth corrupt,

and where thieves break through and steal:

but lay up for yourselves treasures in heaven;



where neither rust nor moth doth corrupt, and

where thieves do not break through and steal.
St. Matth. vi.

Whatsoever ye would that men should do

unto you, even so do unto them ; for this is the

Law and the Prophets. *St. Matth. vii.*

Not every one that saith unto me, Lord, Lord,

shall enter into the Kingdom of heaven ; but he

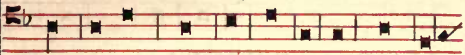
that doeth the will of my Father which is in

heaven. *St. Matth. vii.*





Zacchaeus stood forth, and said unto the



Lord, Behold, Lord, the half of my goods I



give to the poor; and if I have done any wrong



to any man, I restore four-fold. **St. Luke xix.**



Who goeth a warfare at any time of his



own cost? **W**ho planteth a vineyard, and



eateth not of the fruit thereof? Or who feedeth

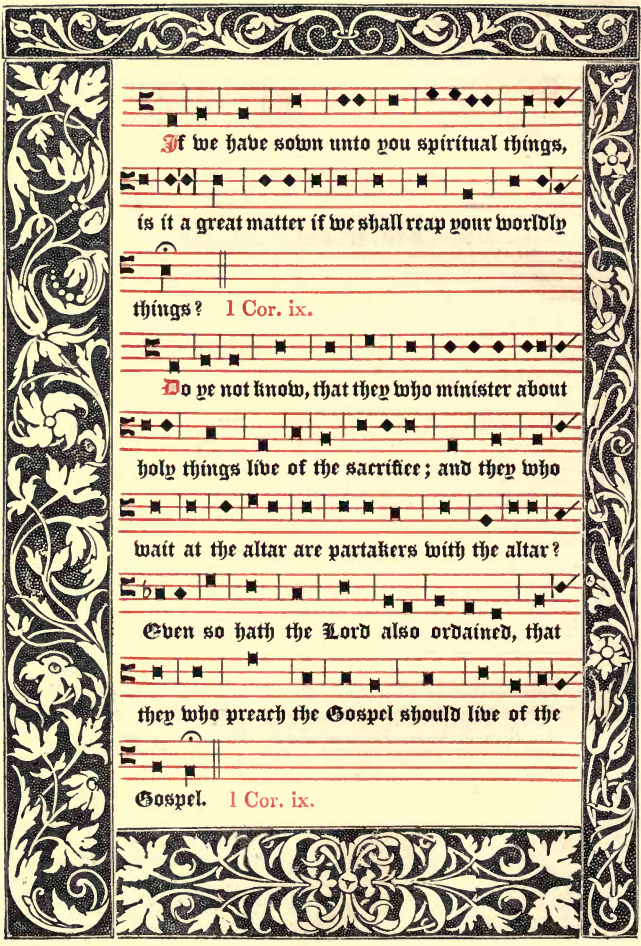


a flock, and eateth not of the milk of the flock.

1 Cor. ix.

d





*If we have sown unto you spiritual things,
is it a great matter if we shall reap your worldly
things? 1 Cor. ix.*

*Do ye not know, that they who minister about
holy things live of the sacrifice; and they who
wait at the altar are partakers with the altar?
Even so hath the Lord also ordained, that
they who preach the Gospel should live of the
Gospel. 1 Cor. ix.*



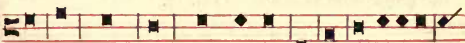
We that soweth little shall reap little; and he



that soweth plenteously shall reap plenteously.



Let every man do according as he is disposed



in his heart, not grudgingly, or of necessity;



for God loveth a cheerful giver. **2 Cor. ix.**



Let him that is taught in the Word minister



unto him that teacheth, in all good things. Be






not deceived, God is not mocked: for whatso-



ever a man soweth that shall he reap. **Gal. vi.**





While we have time, let us do good unto

all men; and specially unto them that are of

the household of faith. Gal. vi.

Godliness is great riches, if a man be con-


tent with that he hath: for we brought nothing

into the world, neither may we carry any thing

out. 1 Tim. vi.

Charge them who are rich in this world, that

they be ready to give, and glad to distribute;

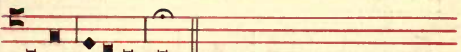




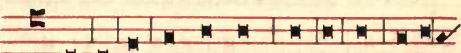
laying up in store for themselves a good founda-



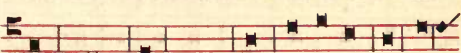
tion against the time to come, that they may



attain eternal life. *1 Tim. vi.*



God is not unrighteous, that he will forget



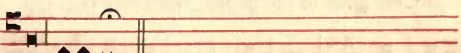
your works, and labour that proceedeth of love;



which love ye have shewed for his Name's sake,




who have ministered unto the saints, and yet



do minister. *Heb. vi.*





To do good, and to distribute, forget not ;

for with such sacrifices God is well pleased.
Heb. xiii.

Whoso hath this world's good, and seeth


his brother have need, and shutteth up his com-

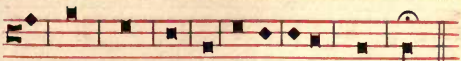
passion from him, how dwelleth the love of

God in him? *1 St. John iii.*

Give alms of thy goods, and never turn thy

face from any poor man ; and then the face of

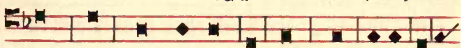




the Lord shall not be turned away from thee.
Tob. iv.



Be merciful after thy power. If thou hast



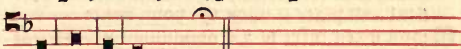
much, give plenteously: if thou hast little, do



thy diligence gladly to give of that little: for



so gatherest thou thyself a good reward in



the day of necessity. **Tob. iv.**



We that hath pity upon the poor lendeth unto



the Lord: and look, what he layeth out, it shall





be paid him again. Prov. xix.

Blessed be the man that provideth for the

sick and needy: the Lord shall deliver him in

the time of trouble. Psal. xli.


C Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.



C And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.

After which done, the Priest shall say,

Let us pray for the whole state of Christ's

Church militant here in earth.






ALLGORY and ever-living God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully


[* to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy servant **MARGARET** our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort

* If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.

f




and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake,




our only Mediator and Advocate. Amen.

C When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.




DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous





to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all

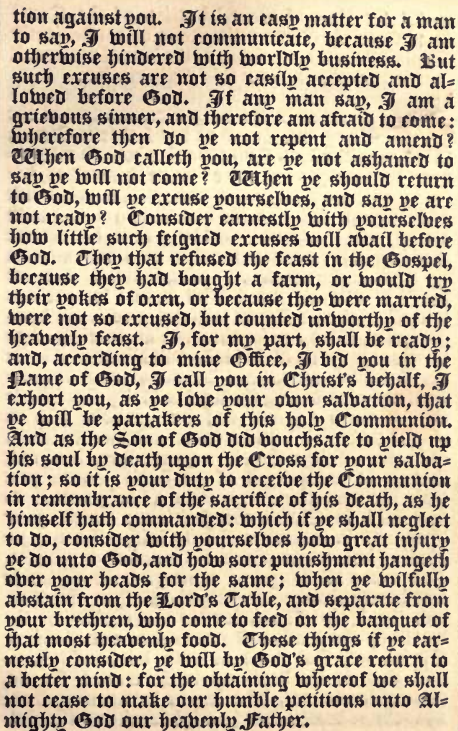


iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

C Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Therefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indigna-



tion against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

9

C At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the chil-

dren of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serbe him in true holiness and righteousness all the days of our life. Amen.

C Then shall the Priest say to them that come to receive the holy Communion,

DE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

C Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

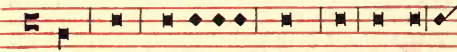
ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail

our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Proboking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

C Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution,

ALLMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.


C Then shall the Priest say,



Hear what comfortable words our Saviour



Christ saith unto all that truly turn to him.



COME unto me all that travail and are

heavy laden, and I will refresh you. *St. Matth. xi. 28.*

St. Matth. xi. 28.

So God loved the world, that he gave his

only-begotten Son, to the end that all that

believe in him should not perish, but have ever-

lasting life. *St. John iii. 16.*

St. John iii. 16.

lasting life. *St. John iii. 16.*

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lasting life. *St. John iii. 16.*

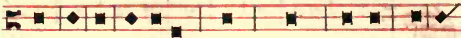
lasting life. *St. John iii. 16.*

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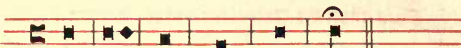
lasting life. *St. John iii. 16.*



men to be received, That Christ Jesus came



into the world to save sinners. 1 Tim. i. 15.



Wear also what Saint John saith :



If any man sin, we have an Advocate with



the Father, Jesus Christ the righteous; and he



is the propitiation for our sins. 1 St. John ii. 1.

C After which the Priest shall proceed, saying,



Lift up your hearts.



Answer. We lift them up unto the Lord.



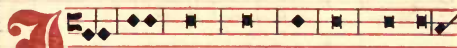


Priest. Let us give thanks unto our Lord God.



Answer. It is meet and right so to do.

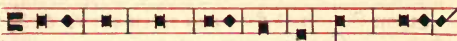
C Then shall the Priest turn to the Lord's Table, and say,



Tis very meet, right, and our bounden



duty, that we should at all times, and in all

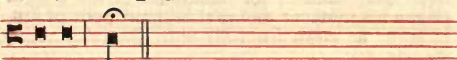


places, give thanks unto thee, O Lord, * Holy



Father, Almighty, Ever-


* These words [Holy Father] must be omitted on Trinity-Sunday



lasting God.

C Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,





THEREFORE with Angels and Arch-
angels, and with all the company of heaven,
we laud and magnify thy glorious Name; ever-
more praising thee, and saying,

WHOLY, holy, holy, Lord God of hosts,
Heaven and earth are full of thy glory:
Glory be to thee, O Lord most High. Amen.

Proper Prefaces.

Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ
thine only Son to be born as at this time for us;
who, by the operation of the Holy Ghost, was
made very man of the substance of the Virgin
Mary his mother; and that without spot of sin,
to make us clean from all sin. Therefore with
Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee
for the glorious Resurrection of thy Son
Jesus Christ our Lord: for he is the

very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his Death hath destroyed Death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven Days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six Days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WE art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we

believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

C After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

C Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

C When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency

break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth,

ALmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, (a) took Bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he (d) took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (e) is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this,

(a) Here the Priest is to take the Paten into his hands:

(b) And here to break the Bread:

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his hand:

(e) And here to lay his hand upon every vessel, (be it Chalice or Flagon) in which there is any Wine to be consecrated.

as oft as ye shall drink it, in remembrance of me.
Amen.

C Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

C And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

C If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.

C When all have communicated, the Minister

shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

C Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.



Our Father, which art in heaven, Pal-

lowed be thy Name. Thy kingdom come. Thy

will be done in earth, As it is in heaven. Give

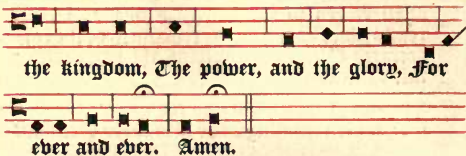
us this day our daily bread. And forgive us

our trespasses, As we forgive them that tres-

pass against us. And lead us not into tempta-

tion; But deliver us from evil: For thine is

k



C After shall be said as followeth.

LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or this.

ALMAIGHTY and ever-living God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly

received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

C Then shall be said or sung,



G **L**ORY be to God on high, and in earth
 peace, good will towards men. We praise
 thee, we bless thee, we worship thee, we
 glorify thee, we give thanks to thee for thy

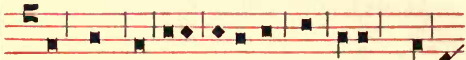




great glory, O Lord God, heavenly King,



God the Father Almighty.



Lord, the only-begotten Son Jesu Christ;



O Lord God, Lamb of God, Son of the Father,



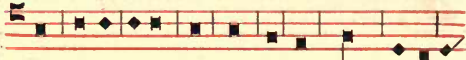
that takest away the sins of the world, have



mercy upon us. Thou that takest away the

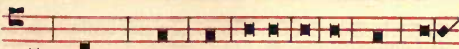


sins of the world, have mercy upon us. Thou



that takest away the sins of the world, receive





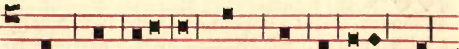
our prayer. Thou that sittest at the right hand



of God the Father, have mercy upon us.



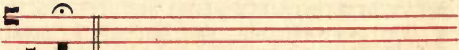
For thou only art holy; thou only art the



Lord; thou only, O Christ, with the Holy Ghost,



art most high in the glory of God the Father.




Amen.

C Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and






the Holy Ghost, be amongst you and remain with you always. Amen.


C Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serue, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants towards the attainment of everlasting saluation; that, among all the changes and chances of this mortal life, they may euer be defended by thy most gracious and ready help; through Iesus Christ our Lord. Amen.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodie, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and euer, we may be preserved in body and soul; through our Lord and Saviour Iesus Christ. Amen.

GRANT, we beseech thee, Almighty God, that the words, which we haue heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good liuing, to the honour and praise of thy Name; through Iesus Christ our Lord. Amen.





REVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

ALMSHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

ALMSHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. Amen.

C Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.



C And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his Discretion.

C And if there be not above twenty persons in the Parish of Discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

C And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

C And to take away all occasion of Dissention, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

C And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

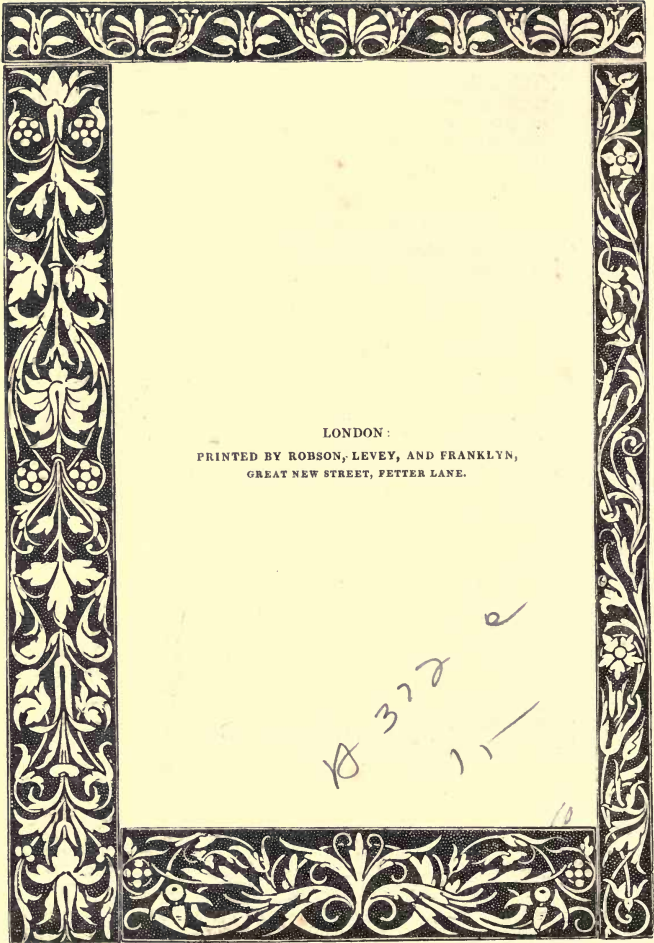
C The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.

C And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.

C After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.



“**W**HEREAS it is ordained in this Office for the Administration of the Lord’s Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; it is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ’s natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ’s natural Body to be at one time in more places than one.”



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